

THE
POVR TRAICTVRE
OF THE
PRIMITIVE SAINTS

in their Actings and Sufferings,
According to Saint Paul's Canon and
Catalogue, Heb. 11.

Pfal. 119. 52. *I remembred thy Judgements of old, O Lord, and have comforted my selfe.*

Minut. Felix. pag. 126.

Non habita sapientiam, sed mente praserimus, non eloquimur magna, sed vivimus.

Lud. Vives, lib. 5. de Doctr. Christ. pag. 352.

Theologia quanta pars est narratio gestorum Populi Israelitici, Christi, Apostolorum, Martyrum; deniq; sanctorum omnium, & totius Ecclesia? qua nos & docent, & valedissimè, ad bene agendum inflammant.

Cypr. Serm. ter. de bono Patientiz, pag. 200.

Inuenimus & Patriarchas, & Prophetas, & iustos omnes qui figuram Christi imagine praeunte portabant, nihil magis in laude virtutum suarum custodisse, quam quod patientiam forte & stabili aequanimitate tenuerunt.

By J. S. Presb. Angl.

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ABELS SACRIFICE.

Heb. 11. 4.

By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained, &c.

Our Saviour Christs negative *ab initio non fuit sic*, Mat. 19. 8. was a full confutation of the Pharisees mistake in the case of Divorcement; and the affirmative, *ab initio fuit sic*, is here the Apostles confirmation of his former theses, and conclusions; the one Cap. 10. 38. the other in this Chapter verse the first, which though it be not expressed, is virtually implied; the whole Fabrick of his discourse beares on that foundation; and all the subsequent examples, are but so many Morall evidences and demonstrations of those holy truths: And that they were so from the beginning, he fetcheth his proofes from the beginning of Piety; all your forefathers lived by Faith, Faith was to them the subsistence of things hoped for, the evidence of things not seen; and therefore if you be Beleevers, your Faith will give you life, also will be to you the subsistence, &c. From the beginning of the World till this present Century, you may be furnished with faire Presidents to verifie these truths for your satisfaction, and to exemplifie them to you for your observation: those primitive spirits (if your spirits be teachable and pliant) will learn you the doctrines and obedience of Faith, will leave on your Soules a perswasion of the truth of those truths, and also work on your spirits an habituall attendance on God, and resignation of your selves to God, and a conformity to his holy will: In brieft, Their Piety will instruct you what and how to beleeve; begin with the World,

and fetch your proofes downewards, and you shall finde the Ancients to beleeve the Propositions, both in *thesi* and *hypothesi*; they embraced them for truthes, and applyed them to their severall uses, both by active and passive obedience, even before men began to call upon God, *Gen. 4. 26.* that is, in solemne Assemblies, and Publique manner to worship God; you have this exemplified in *Abel*, the first Patterne of patience, and praitioner of Piety; the first Martyr and Canonized Saint, whose Faith engaged him to Sacrifice, to present this Sacrifice to God; and because an Oblation to God, therefore a great excellent Sacrifice it was; and for this Act he was approved by God, and is famous with men; both God and Man to this day speaks of him with honourable Titles. *Abel* the Just, *Abel* the Righteous, By Faith offered, &c.

The Method I shall observe in this and the following Discourses, will be one and the same, and so throughout I shall endeavour,

1. To explain, and deliver the sense of the Text, with reference to the History from whence the Words of the Text are taken.

2. To propose such Doctrinall inferences, and practicall deductions, as I shall observe and conclude from the Text.

3. To provoke your Devotion with a Prayer and Meditation, upon the chiefest observable in the Text, or that which was principally intended by the holy Apostle.

For the first,

By Faith: The Offering was the prescript and injunction of Faith, not *actus elicetus fidei*, for the proper and immediate Act of Faith, is believe; but *actus imperatus*, an Act which issued from believe, and was commanded by it; Thus visiting the Fatherlesse and Widdow, *James. 1. 27.* as an ingredient in the Apostles description of pure Religion; not as this were an Act of Religion, in the most strict restrained sense, as Religion, is the duty of adoration, not as it signifies, the performance of the direct and proper offices of his honour and worship, admiring his perfections, magnifying him in his Attributes; or having familiar intercourse with him; but in a more large extended sense, as it is an inseparable adjunct, or convincing argument

of Religion, without which, no man can justly pretend to Religion, or be denominat'd Religious.

He offered to God a Sacrifice; This Law of Sacrificing was *ab initio*, of long standing in the Church of God; the first man, without doubt, and the first holy men practis'd it, long before the *Mosaicall* Ordinances, sacrificiary was an institution of Piety; 'Tis true, we Reade not of *Adams* Sacrificing, perhaps because no such notable occurrent happened therein, as in the Oblations of his Sons; yet that he practis'd and taught his sons this duty, may with much probability be asserted; Nature, undoubtedly, taught him this Law, in as much, as the most generous Heathenish spirits, with an unanimous consent, have Voted it an Honour due to God, and did precisely observe it, as is sufficiently proved.

But *Abel* not onely offered a Sacrifice; but 'tis not'd, for an excellent Sacrifice, *a more excellent Sacrifice then Cains*; a difference there was betwixt their Sacrifices, and a great one too; there was excellency, greatnesse in the one, *obtulit majorem hostiam*, so *Bezæ*, *Plurimam*; so the old Translation Reads it; *maiora ducit*; so the Originall: there was no excellency, nor greatnesse in the other, for it was rejected.

Interpreters have travelled long to enquire wherein the excellencie of *Abels* Sacrifice consisted, and to discover the difference of the Oblations, and to finde a reason, why God accepted *Abels*, disapproved *Cains* Sacrifice.

I shall acquaint you with some of their discoveries, and will not presume to determine, which are reall, which imaginary; perhaps they are all imperfect; neither dare I prescribe to others, but desires of them a Travellers indifferencie, to choose what they finde safest: onely I shall enterpose this consideration, That God is no respecter of Persons, his judgements are in the deep, and his wayes past finding out; and though his judgements are many times secret, yet they alwaies proceed upon the infallible rules of justice and equity; and where our reason cannot finde out an unquestionable reason of his procedures, yet it is all the reason in the World, to beleeve and acknowledge God to be most wise, most just, most holy. But this in generall, though it will not silence a proud cavilling disputant, will yet

Abels Sacrifice.

satisfie a sober modest Christian; That *Cains* prophane nesse, or hypocrisie, or preconceived hatred of his Brother, spoyled the Religion of his Sacrifice, and deprived him of the reward of his service; and that *Abels* innocency, sincerity, and devotion, was as incense to his sacrifice, as Fire from Heaven to hallow it, to give it a sweet smelling savour; and in this resolution there can be no danger: I am sure it is according to the plain rule of Scripture; peruse these following Texts, and apply them,

Gen. 4. 7. 1 Sam. 15. 21. 22. Prov. 15. 8. and 21. 27. Isay 66. 3. Am. 5. 21.

But to return. The Jews derive the excellency of *Abels* Oblation from it selfe, the matter offered, or subject of the offerings; which (say they) was according to the rule and estimate of things prizible, of more value then *Cains*: and the Crime which they charge on *Cain*, was Covetousnesse: the Virtue they ascribe to *Abel*, was Liberality. 'Tis true, God loves a giver like him- selfe, liberall and bountifull; the Covetous (whose almes, if he give any, is in *Seneca's* Phrase, *Panis lapidosus*, and whose expences for Gods service, or Temple, are Seifes, not Free-will Offerings) God abhors: yet it also as true, which the Hea-then hath observed, God regardeth not how full hands we bring him, but how pure: he values not our Offerings, because they are either many, or rich; but because they be holy: reasonable services of him, $\delta \delta \pi \rho \omega \delta \theta \epsilon \omega$, as *Arist. 1. 4. Eth. c. 1.* But yet this comes not home, is no full discovery; for though it be most certain, That covetousnesse is an abomination, a filthinesse able to pollute any sacrifice, or holy duty; and that Liberality is highly prized and rewarded by the Almighty: yet 'tis evident from the Text, That their Offerings were of the different returns with which God had blessed their labours, in their respective civill Callings and conditions of life: and therefore, in respect of this difference, the reason lies not of their different respect with God.

Others from that Clause, *Gen. 4. 3. [In proceffe of time]* consecutive *Cains* Crime, was slacknesse, or dulnesse, in the performance of his duty: and indeed, we ought not to be remisse, or negligent to pay our vows; God loves cheerefulnesse and alacrity of spirit in his service: But in the Scripture, we find not

Cain

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Cain criminall on this score, for by the context it appears they both offered in the same order, and at the same time; and that phrase imployes not any slownesse, but onely indefinitely, notes a determinate time.

Others fetch the difference from the yet undiscovered parts of Gods eternall decree: *Abel* was an Elect, *Cain* a Reprobate: *Abel* a justified Person. *Cain* not; and therefore *Abels* sacrifice was sanctified, *Cains* not. But (under correction, and with submission to abler judgements) I conceive the former part no Discovery; 'tis an unknown passage to us, and God hath not admitted us unto his secret resolves, but his Revealed Counsels are for us and for our Children; and that his Decree insuseth no goodnesse or badnesse into the actions of men: an action is ealled good, from its conformity to the rule, that I am sure is Gods revealed will; and bad from its obliquity, or deviation from it: and its goodnesse, or badnesse, depends on the rectitude, or crookednesse of mans will: And for the other part of the supposition, with the premised reference, I conceive no man justified, but he is sanctified also; yet no man justified, before sanctified: For faith which is required as the condition of our being justified, must necessarily in order of nature be before justification; this presupposeth Faith, which certainly includes repentance, and conversion to God; yea, it selfe is an act of sanctification: and the promises of mercy are, as to Believers, so to sincere Penitents; He that forsaketh his sinnes, shall finde mercy, *Prov. 28 13.* so that neither of these surmizes states the case, nor gives a cleare resolution to the Quere.

Others, because *Gen. 4. 4.* it is emphatically said of *Abel*, he brought his Firsklings, and his fat: but of *Cains*, verse 3. without any further expression, or addition, nakedly, He brought, &c. have conjectured these expressions the clearest notes of discrimination: for (say they) the Scripture never addes such circumstantialls, but for distinction, or for an addition of honour, or an elogic: and however faith made the highest difference, yet the effects of *Abels* faith were great, and holy, warming his spirit with much devotion, and perswading him to such a choice, as might at once both expresse what great blessings he had received from the good hand of God on his labours; and also

testified what reverend and holy thoughts of Gods Sovereign Majesty, had taken his spirit; and *Cains* infidelity, made his *Sacrifice* a *Sacrifice* of flesh, without devotion, without any respective consideration of the holiness of the employment, and therefore, he took, he offered what was next at hand, without any more to doe.

This interpretation is pious, proper, and pertinent, and were I resolved to be *affirmative*, I would thus resolve the Point; For in our adresses and offerings to God, we should compose our mindes to serious thoughts of his greatnesse, wisdom, power, goodnesse, and elevate them to the highest pitch, raise them to the highest note, and thus prepare our selves to the offices of his worship and service. But this supposeth somewhat, which should be proved more clearly then a supposition will beare; but whether the excellency of *Abels* oblation above *Cains* arose from the Persons of the offerers, or their intentions in offering, from the substance and subject matter of the *Sacrifices*, or from the qualities, and adjunct thereof; this we are sure of, God delivered his Judgement, and gave *Abels* the excellency; for he witnessed that he was righteous; he testified of his gifts, and whether from his faith, or from his oblation he was pronounced righteous, it is all one, seeing his oblation was an obedientiall act of faith; his faith engaged and obliged him to present his oblation to God, and his oblation evidenced, and proved his faith before God and Men; Faith sanctified his Offering, and his Offering shewed his Faith, and Gods testimoniall approved both. *Abel* stands upon Record in the Rolles of Heaven, and Earth, known and dignified with the Titles of, *Abel* the Just, *Abel* the Righteous.

But now, if it be here enquired, by what signall evidence God testified of his gifts, or how God declared that he was Righteous, I shall propose the severall gueses of Commentaries, and leave the Reader to the former indifferency I granted him: Some conceive, God manifested his approbation by the descent by Fire from Heaven upon his *Sacrifice*, in such manner as we Reade *Lev. 9. 24.* and its not altogether improbable; for as *Cains Sacrifice* was a Meat-offering, *Lev. 3.* so *Abels* was a Peace-offering, *Lev. 3.* such as that of *Moses* and *Aaron*, *Lev. 3.*

So also the 2 *Chron.* 7. 1. Others by his Word, in a Vocall expression, God then communicating his will to his servants in that method. Others, That God expressed his acceptance of *Abels Sacrifice*, by an after benediction on his stock and labors, making them to thrive and prosper more abundantly then was ordinary : but however it was, very likely it is, God declared his approbation by some visible signe, then at the time of his offering. and since by his servant *Moses*, who hath Registered it to all Posterity, for his Honour, and their example; he had not onely Gods testimoniall, but now hath mans; now he is, and ever since he hath been of happy memory, and high repute in the Church: for it followes, *he yet speaketh*.

Which expression is also capable of different interpretations.

1. The examples of the godly departed, and their worthy Acts speak lowd in the eares of Posterity, and call upon them for imitation; they were Written, they are still Read for our admonition, upon whom the ends of the world are come, 1 *Cor.* 10. 11 their language powerfull in Rhetoricke; they teach both what to decline, what to follow; those dead examples serves as echoes, redoubling and sounding the actions of their holy lives; and it was the Piety of the first times to enjoyne, and of after ages to retaine in the Church the memorialls of the first Founders of the Christian faith. not so much to honour them, as to glorifie God in and for them. and to gaine the following Generations, to follow their holy lives and faith.

2. This may seem to allude to *Gen.* 4. 10, as this same Apostle doth, *Heb.* 12. 24. and if so, then it instructs us, That God is concerned and engaged in the sufferings and deaths of his *Abels*, who dye in the Lord, or suffer for his holy truths; their blood cries loude in his eares for revenge, and one day or other, he will hearken to the voyce of their cry, and recompence the ungodly after their deservings, as it happened to the Amalekites, 1 *Sam.* 15. 2. 3.

3. The word *anisthai*, hath a Passive signification, and imports, to be famous renowned, celebrated, or spoken of; and so is rendred, *Mat.* 26. 13. *be told or spoken of*; his oblation, his faith, and Gods testimoniall of both, shall be had in everlasting remembrance; such honour have all his Saints, to have their memories,

memories, their aſtings, and ſufferings, preſerved and magnified in the Church of God from Generation to Generation; we have the bleſſed Virgin *Mary* enforming us of her renowne to all Ages, *Luk. 1. 48. 49.* Death removes their bodies, not their vertues; takes away their lives, not their precious memories; they after ſpeak to us to imitate them, and in a pious and grateful commemoration to ſpeake of them, and prayſe God for them; this is their happineſſe, they live time out of minde in Heaven, by the beatificall Viſion; in Earth by a continued celebration of their eminent graces, and holy performances: And thus you ſee I have unawares ſalne on my ſecond Propoſall, a collection of the Doctrines which are obſervable in the words, and they are many: I ſhall acquaint you onely with a few.

1. The Apoſtle begins his induction with *Abel*, and brings it downe to that century wherein he lived, the ſame to continue unto all Ages; it was the ſelfe ſame faith which was delivered to the Saints in the firſt and latter times; that is in Scripture ſenſe, before Chriſts coming in the Fleſh, and after: tis true, the circumſtantials and externalls of Gods ſervice, have much varied in the ſeverall periods of the Church; but from the beginning there was one foundation of Religion, the ſame eſſence of piety, Jeſus Chriſt, the ſame yeſterday, &c. *Heb. 13. 8.* and Chriſt is the ſame way conveyed into the hearts of Beleevers, the ſame Word, the ſame Faith, the ſame Catholique Church, onely in Saint *Aug.* language *Tract 45. in ea. Job. tempora variata ſunt, eadem fides, ſenſus mutatus eſt idem verbum*: one common head Chriſt, all members united to him by one principall, Faith, and this commeth from the ſame Fountaine, the Spirit, and the Word.

2. We are enformed who are to be eſteemed Elders in the Church, ſuch onely as received their approbation from God; the Primitive ancient Fathers, and what eſteeme is to be allotted them; not to be accounted Founders of our Faith, but Builders; or rather (unleſſe we admit the firſt Maſter Builders Prophet and Apoſtles) repairers of Breaches, whenſoever the Orthodox Faith is aſſaulted by Heretickes, who either batter the Building, or undermine the Foundation; neither are they to be worſhipped as the objects of adoration; but reſpected as patternes of imitation.

imitation, not absolutely and universally, but with restriction; we are to follow them, wherein they follow their Leader, who alone is the way, the truth, and life; Gods testimoniall makes their Writings authentick, and their examples imitable.

But more particularly, something we shall observe from *Abels* Person, his Oblation; and Gods acceptance of both.

1. From the Person, we observe these following considerables.

1. The piety of Beleevers, priviledges them not from humane fatalities and contingencies, during the time of their residence here on earth; *omnis* Adam, *omnis* Abel, *Psal.* 39. 5. 12. Every man at his best, his most seemingly secure and seiled estate, is nothing but Vanity; or rather, Vanity, and nothing lesse then Vanity and nothing, *Es.* 40. 17. *Quemcumq; hominem video, miserum scio*, (saith *Seneca*) and, *Quemcumq; miserum video, hominem scio*, Man, and misery, are parallels; Man at once lost his integrity and felicity; and ever since he is the subject of folly and misery: neither doth godlinesse exempt them from the common fate of men, Death; they live and dye as others, though, as their life, so their death is different from others: the disease is not removed, but the plague and mortality of it; Death is not taken away, (for they also are taken away by Death) but the sting; Death delivers them up to the Grave, and the Grave takes possession of them, as it doth of any Mortall, *Psal.* 49. 10. *Ec.* 21. 4. and many times the best dye soonest, *Es.* 57. 1. Certainly this should be a great encouragement against the stormes, and difficulties, the dangers, and casualties of this life; and against the terrors and affrightments of Death. This one Consideration will yeeld us solid comfort, That all must dye, all are Humane and Mortall; for why should we fear to passe that strait, which all men must sail through; or endeavour basely, and many times, unchristianly, to decline, what none can avoyd? All men, all holy men, *Abel* the first righteous man; *Abraham*, the Father of the Faithfull; *David*, Gods favourite, a man after Gods own heart, his darling; all wise men, the Prophets, and Patriarkes; all great men, Kings and Judges, have gone before us, or must come after us; and shall we think that strange, which is universally common?

mon? or startle at the approaches of what is so infallibly certaine? Had wicked men onely passed this way, the Rode would have been suspicious; but seeing all our Progenitors, even the godliest, have gone this way; and the first that beate the Path, was a Just man. *Iustitia Princeps, cui Christus iustitie primatum tribuit*, as *Aug.* speaketh; we need not feare, we may boldly venture, and follow; *hac iter ad superos.*

But more comfort yet. This just man dyed a violent Death; its *Chrysostomes* Observation, in *Gen. 27.* *ὁ δὲ ἀνὰ τον, &c.* he first saw Death, and his Death was suddain and violent; the first that dyed, was murdered, and that by his Brother. Be not troubled, nor discontented with the sadnesse of thy affliction. If thy Brethren, thy spirituall or naturall kindred, imprison, persecute, kill thee; if thou lose thy head, thy life, yet if thou keep thy Religion, thy faithfulnessse; it is thy gaine, thy advantage. *Abel* fell by the hand of his Brother, and forthwith received a Crown of Martyrdom.

But yet more comfort; *Abel* is fallen, but he is false onely asleep, he shall anon awake into immortall glory; meane time, his Monument stands, and shall not fall, till those Scripture Records perish: Dead *Abel* is not Dead, he yet breatheth, he speaketh; *Qui per virtutem perierat, haud is interit*, saith the Comedian; and is *Chrysostomes* observation in *Philip. 3.* *id.* wicked men are living dead men, *1 Tim. 5. 6.* the Righteous when dead, are yet, Dead Living Men, *Luk. 20. 38.* the life is *transitus ad mortem*, a posting to Death: the Death of the other, is *reditus ad vitam*, a return to life, *Ambr. de bon. morb.* For, *non est vita, &c.* that is not life, but death, which separates a living man from Christ; neither is that death, but life, *Qua morientem Christo sociat*, which brings a dying man to Christ, who is the life, *id. de Abel l. 2. c. 9.*

2. We are not to measure Gods favour by his temporall dispensations, nor passe sentence of his love or hatred, by the events or accidents of this life. Holy devout *Abel* is murdered in his young tender yeares; accursed *Cain*, lives long, begot a numerous Issue, builded magnificent Cities: God distributeth his temporall blessings promiscuously, giveth many times more liberall Portions to the wicked, then to his Children; and

commonly he dispenceth his temporall felicities and advantages in a due proportion and equality to all, both good and bad : sure I am, wealth may abound, where grace doth not ; and many times, wicked men enjoy the World most. Which made the *Psal.* 74. account the full men of the World, full to superfluity, to overflowing, wicked men : which certainly implies, that wicked men are many times full men, but their fullness is a far more sad condition then the beggers emptinesse and want ; they have a judgement and that is they have their Portion in this life, which though it be not a Childs Portion, yet is often as liberall : but its a sad consideration to have enough here, and too much for a moment ; and have nothing (but what I feare to name) for Eternity.

3. *Abel* the first man who dyed, and he dyed a Martyr ; The Crosse and the Church were at once consecrated ; righteousness was persecuted in the Cradle, in the Infancie of time ; afflictions entred early into the Church, and no sooner Religion peeped but cruelty and persecution, like the Canicular starres, appeared, and malign'd it : the first man who was eminent y^e just, was exemplarily a sufferer for it ; and this reacheth us both patience to persevere, and to endure, that we faint not ; be not weary of well-doing, though we be sure to smart for it ; its a felicity to dye for doing good ; *Blessed are ye when ye suffer for Righteousnesse sake*, saith our Sav our : *Sacrifice* we must, though we know we shall be made a *Sacrifice* for it ; and if our *Sacrifice* be an excellent *Sacrifice*, though men vilifie us, God will *refuse* for us, we should not be ashamed, but rather rejoyce ; and hence we Reade of *glorifying in tribulation*, *Rom* 5. 2. of *counting it all joy* *Jam*. 1. 2. of *counting it an honour*, *anajid.* *Act*. 5. 41. and its our calling to suffer, as well as to beleewe. *Phil*. 1. 20. was to suffer, because we beleewe ; so *Su^p. Sever. l. 2. hist.* tells us, that *Discipulano saviente certatim in gloriosa certamina rubatur, multosq; avidum martyria gloriosis mortibus quarebatur, quam nunc Episcopatus pravum ambitionibus appetuntur.*

4. *Abels Sacrifice* was well counted of by God, because he kept his heart upright with God, therefore was his Oblation accepted, because he was just ; and *Cains* was rejected, because he harboured malicious thoughts in his heart against his Brother ;

Its the iust mans *Sacrifice*, which is as Incence, the *Sacrifice of the wicked is an abomination*; its Sacriledge, and grosse hypocrisie for an ungodly man to call on God, *Pf. 50. 16.* and a very Heathen could tell us, *animaduerto etiam ipsos Deos, non tam accuratis adorantium precibus, quam innocentia & sanctitate latari*, Plin. Pan. ad Traj. Saint Paul is expresse, *1 Tim. 2. 8. Lift up holy and clean hands, without wrath, without doubting*: nothing of infidelity towards God, no malicious designe in our hearts against our neighbour, when we approach into Gods presence. The Psalmist, *Psal. 99. 7.* tells, *Moses and Samuels Prayers were heard*; and tells the reason, *For they kept his testimonies, &c.* and again is positive, *If I encline unto, &c. Psal. 66. 18.* and therefore, *I will wash my hands in innocencie, and so I will goe to thine Altar*, *Psal. 26. 6.* God requires obediense rather then sacrifice, for, *He that turneth away his ears, &c. Prov. 28. 9.* Alas then, to what purpose doe we offer to God our bodies; when we retaine our affections: or why doe we pray unto him, and sin against him; aske grace of him, and never endeavour to resist one temptation, to mortifie one lust, to cast off one carnality; to what end are our Prayers loud, and our Voyces strained for a blessing, when our sins cry louder for vengeance; why doe we bow our knee, and prostrate our bodies; yet our mindes are insolent, and haughty, a stiffe necked and stubborn Generation? why doe we lift up our hands and eyes to God, when we are devising, contriving and projecting for the World? what are all the postures of devotion, the moving of the lips, the articulation of the tongue, the incurvation of the knees, the erection of the eyes and hands, but complement, formality, and the arts of hypocrisie, unlesse they be ushered in, and attended with purity of heart, with innocencie of actions, and sincerity of affections? When the Jews offered their Sacrifices, *Isay. 1. 11.* God protested against them, notwithstanding they were the Ordinances of his own lips, and solemnly voweth, he will not take notice of their multiplied, their numerous, their long Prayers; why? *Their hands were full of blood, Isay. 1. 15. 38. Il. Psal. 1. 4. Ep. 24.* God respects not the worke, but the heart; not our language, but our life; not our petitions, but our practices: for, *Qui innocentiam colit, Deo supplicat, Mm. Eal.* he Prayes well,

well, who lives well; but he that deviseth evil against his neighbour, in any respect, by fraud, or force to alienate his right, this mans Religion is in vain, his oblations are in vain, tis but dalliance and mockery of God, to expresse devotion in their overtures, when the designe is interest, and passion; to weare Gods Livery, yet doe the Devils Service; to follow Gods Colours, and fight the Devils Battels: but be not deceived, God is not mocked. &c. O then cleanse your hands, ye sinners, and purifie your hearts ye double minded, and so draw nigh to God, and he will draw nigh to you; look that there be no root of bitterness in you, entertain no distrustfull misprisions of Gods wisdom, power, or mercy; harbour no invenomed malicious thought of hatred or revenge against thy Brother, or neighbour: sue for Grace, at the Throne of Grace and by your actions and conversations, give testimony of the reality of your expressions of the sincerity of your hearts, and desires; and so God will witness, and testifie, that you are faithfull, and righteous, as *Abel*; then he will accept your burnt offerings, and grant all your desires; then he will declare, and pronounce, your Prayers and Oblations excellent *Sacrifices*, as he did to *Abels*; and will reward you with the returne of grace and glory among them who are Sanctified by Faith.

5. I shall adde one more Observation onely in this Point, which I borrow from Saint *Aug. l. 15. de Civ Dei, c. 1.* *Cain* and *Abel* divided the World, and still the division holds betwixt the wicked and godly; those who are of the City of God, cry and Pray, *Lord shew unto us the light of thy countenance*; and those of the City of the World, who minde Earthly things; the *excrease of their Corne and Wine. Abel*, the Founder of the holy City: *Cain* the Master Builder of the profane; the way of *Cain* a dangerous destructive way, and the *Kainites* were those who approved, *Scolestissimos Sodomitas, seditiosum Core, Judam proditorem, Epiph. har. 38.* But *Aug* there drives further the Observation, *Cain prior, &c.* *Cain* the first borne; *Abel* second; to Note the Succession of Nature and Grace; by Nature we are first *Cains*; by Grace we are after renewed into *Abels*.

2. From the *Sacrifice*, and the first Observation is the same *Epiph. 49.*

1. *Quam sit res antiqua sacrificium, quod non nisi uni Deo, &c. non quod illo egent Deum*, but to tutor and discipline us The first holy man was a *Sacrificer*; and wicked *Cain* was not so *Sacrilegious*, as to deny God his own; God will be worshipped, not onely with inward sincerity, but by externall rites, and bodily performances. The case is the same now, it was in the beginning; God then was a Spirit, and would be worshipped in Spirit and Truth: and if externall services had prejudiced the Spirituall. God who was a Spirit, and required spirituall worship, would have wholly rejected and condemned them: *Abels Sacrifice* would have proved criminall, as well as *Cains*; for though chiefly he requires the heart, (*My Son give me thy heart*) yet not exclusively; he who made both Soule and Body, exacts a tribute of obedience and worship from both. God heareth without Eares can interpret our Prayers without our Tongues, and yet for all that, it is necessary some times, and most times advantageous, never sinfull or superstitious, to make use of the Tongue and Lips in our devotion; its hypocrisie, when the Lips labour, but the Spirit is flat and dull; when the body is present, and the soule roving and wandering; but when body and soule are conjoynd in the performances of holy duties, then we present a reasonable service to God. The difference here, was not betwixt him that *Sacrificed*, and him that *Sacrificed* not, *Ecc. 9. 2.* for both were *Sacrificers*; but between a sincere *Sacrificer*, and him that offered the *Sacrifice of Fools*, *Ecc. 5. 1.* So in the Parable in the Gospel, *Mat. 25.* Virgins, and no Virgins, was not the termes of opposition; but *Wise and Foolish Virgins*, Professors, and Beleevers; Formalists, and Live Members of the body of Christ; such as seek themselves in their addresses, and such as ayme at Gods glory; such as make use of God, and the formes of godlinesse for their own ends, and such as observe them in obedience to Gods will, and their intention and designe to Gods glory, which sanctifies all their Oblations, gives distinction to them, and procures acceptance of them. *Aug. l. 15. de Civ. Dei, c. 7.* makes this difference betwixt a godly, and a wicked man, *Boi ad hoc utuntur mundo, ut fruuntur Deo, mali, ut fruuntur mundo, uti volunt Deo.* That then which distinguished *Abels Sacrifice*, was the purity and Piety of his intentions, without which,

which, the bodily exercise (though that required also) could not profit. O then, when we come into Gods Presence, enter into his Courts, let not your bodies and soules be strangers, the one in the Temple, the other at home, or abroad in the World, but glorific God both in your soules, and in your bodies, for they are Gods; give him a bended knee, and a broken Spirit; let both hands and heart be advanced, *for with such Sacrifices God is well pleased.*

2. Reason, and Religion, taught *Abel*, it was Gods blessing upon his endeavour, made them prosperous, (and indeed, so it is, *Psal.* 127. 2) and therefore, to offer to God some part of that, which he had blessed him withall in his Civill Calling. And this instructs us to implore Gods assistance in all our enterprizes, his blessing upon all our labours, his concurrence in all our actions. *Plin.* in his *Pau.* to *Traj.* observes it, *Nihil vito, nihil providem.* *Ec.* nothing could be prosperously undertaken, without Prayer and Supplications to their phantastick gods. And *Cain* here upon the same account, and persuation, offered his Sacrifice: He that is called a Christian, and neglects, and omits this duty, is short of *Cain*, of a Heathen, in Religion. O then, whatsoever ye doe, or whatsoever ye are about to doe, commend the success thereof, and commit your selves to Gods wise disposall, and his gracious providence, *Phil.* 4. 6.

3. This Sacrifice was *Majoris pretii*, so *Beza.* *Plurima bona.* so the Vulgar. Our contributions to Piety, and charitable benevolences ought not to be extorted, or squeezed; are not to be sparing or pinching; but are to be dispenced chearfully, and liberally. To part with the worst, and keep the fat, and the best, for a sacrifice to our own lusts, is not an acceptable Sacrifice to God. Almes is a Christian Sacrifice, as well as Prayer; but it is when they are done in Mercy and Charity, with an affection to doe good, and a readinesse to communicate, *Heb.* 13. 16. to bestow some part of our temporall estate on the outward service of God (for we are to honour God with our substance) is not onely gratitude, but Religion; to chuse and stick to that way of Gods service, which will occasion least expences, which is most cheape and easie, and will cost us nothing; is not to give unto God, the things that are Gods; is not onely basenesse, and covetous-

covetousnesse, but also profanity and irreligion : and to detain, alienate, what God hath proportioned for publike Ministry, Sacriledge, *Mal. 3. 8.*

4. It was not onely of the Fat, but of the Firrings of the Flock, the first fruits of our life, the prime years of our age while vigour and strength is full, are to be Consecrated to, and employed in Gods service. We are to sow our Seed in the Morning : To remember our Creator in the dayes of our Youth to beare his yooke from our Childhood, to goe into his Vineyard at the first houre, and continue till the twelfth ; to see him early, in the height and excellency of our dayes ; not in our declining, dawning dotage : the services of old age, and death-bed resolutions and performances, are lame, sick Sacrifices, *Mal. 1. 8.* God will not be thus served.

3. From Gods Acceptation.

1. *Abel* Offered to God of his own gifts, and for this he famous to all generations. God honoureth them who honour him, though the World deride and maligne them, yet he will procure them a name and memory in his Church, though they be for a while overclouded with a storme, yet their righteousness shall appear as the Sun at Midday.

2. It is not the applause, or admiration of men, but Gods testimony and approbation, which will yeeld solid comfort and content ; the good word of men is as uncertain as themselves : its *Hosanna* to day, *Crucifie* to morrow : But he who receiveth honour from God, holds it for eternity ; his testimoniall, his Letter Patents, are never out of date : vainly and ambitiously to covet the prayse of men, is Pharisaicall hypocrisie, *Ioh. 5. 41.* a touch of infidelity, which (when the secrets of all counsell shall be discovered) will bring with it shame and confusion of face before God and his Angels : but that prayse which is of God is attended with honour, glory, immortality, eternall life : Observe Saint *Pauls* Exhortation, *Phil. 4. 8.* and obey it, and you shall obtain *Abels* reward and honour, Gods testimony. For certainly, if we by patient continuance in well-doing, seeke for glory, we shall finde it ; If as *Abel* we Sacrifice and suffer for it ; doe well, and are persecuted for it, the blood of sprinkling, which speaketh better things then the blood of *Abel*, will consecrate

consecrate and sanctifie all our Sacrifices, services, and sufferings; and make them accepted for that Sacrifice, which Jesus Christ, the first borne of every Creature, offered to God the Father on the Crosse, for the Salvation of Men.

Nec, enim in sacrificiis, quæ Abel & Cain primi obtulerunt, munera eorum Deus, sed corda intuebatur: Abel pacificus & justus, dum Deo sacrificat innocenter, docuit & ceteros quando ad Altare munus offerunt, sic venire cum timore Dei, cum simplici corde, cum lege justitia, cum concordia pace, Cypr. Serm. 4. text. de Orat. Domin.

3d. Part, which contains a Prayer, or Meditation:

O Eternal Lord God, who dwellest in the highest Heavens, in that light which is inaccessible: yet admits thy sinfull creatures to be on earth to have access unto thy Throne of Grace, by humble Prayers and Supplications. O thou Infinite all perfection, and all sufficiency, who art clothed with Majesty and Honour, yet graciously acceptest the Oblations and devours of thy faithfull servants, though accompanied with many imperfections and weakenesses: pardon and remit (we beseech thee) the infirmities and defects of our holy things, and let the Words of our Mouthes, and the Meditations of our hearts be alwayes acceptable in thy sight, O Lord our strength and our redeemer. Compose our minds, and frame our hearts into such a temper of spirit, that with devotion of spirit, with submission and reverence of affections, with holy and heavenly resolutions of obedience, we may serve and worship thee, that our Sacrifices be living, our services reasonable, such as may advance thy glory, and expresse our sincere repentance, and holy Faith. We renounce all sufficiency in our selves, all merit in our workes, and have recourse to thy mercy, and thy Sons merits, for the acceptance of both. We humbly confesse our persons are burdened with an infinite guilt, which our wounded spirits cannot of themselves sustaine. O holy Jesu. who was wounded for our transgressions, and bore all our iniquities, disburden and cleave us from the weight of our sins, take us into the armes of thy mercy, beare our griefes, carry our sorrowes, that we sucke not into perdition. Master save us, else we perish; Sonne of God, Lamb of God; thou that takest away the sins of the

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World,

World, take away our sins : protect us from thy Fathers wrath, and reconcile us into his favour. Our Natures are deeply infected with an over-spreading Leprosie ; O thou the great Physician of our Soules, wash and cleanse the plague of our hearts with thy blood, and by the vertue of that precious application, cure all our distempers, heale all our infirmities : our sinnes are in number and quality above measure sinfull ; O holy Redeemer, absolve us from them by the Oblation of thy Soule offered for sinne : expiate them with thy satisfaction, kill them by thy death, and let thy righteousness be unto us for a garment of salvation, Our Services, Prayers, and Religious duties, are defective and blemished ; O all-sufficient Saviour, by thy Incense and Intercession, supply all their defects, sanctifie all their adherent corruptions, and present them as acceptable Sacrifices to thy Father. Suffer us not, O omnipotently gracious, and graciously omnipotent Lord God, when we are called, as Abel was, to suffer for thee, and for righteousness sake, to fall away from the steadfastnesse of our Faith : strengthen us with all might, by thy glorious power, unto all patience, and long suffering with joyfulness. Let thy holy Spirit be our instructor, and comforter, that we never Sacrifice to any strange Gods, that we never swerve from the rules of Piety and Justice, alwayes obeying thy will, alwayes submitting to thy will. The Lord heare us in the day of trouble, the name of the God of Jacob defend us ; send us help from his Sanctuary, and strengthen us out of Zion. Remember all our Offerings, and accept our Sacrifices ; O let us alwayes offer, and doe thou graciously accept ; and, when thou pleasest, let us chearefully suffer, and doe thou gloriously reward. Whatsoever thy dispensations shall be, let them be in love and mercy to us ; and let our demeanour under them, be as becommeth the Gospell of Christ Iesum ; if they shew out unto adversity, let us take up our crosse and follow thee, resigne our selves, offer up our wills and affections to thy infinite wise and good providence : If thou portion out unto us prosperity, let us not dare to Sacrifice unto our own uces, ascribe it to our own wit or industry, or carnally glory in our own wealth or power ; but to offer and returne to thee all we have and enjoy, in a gracefull acknowledgement, receiving all from thee, depending for all on thee, enjoying all in thee,

thee, referring all unto thee : And for all, we offer unto thy
divine Majesty our soules and bodies, our thoughts and words,
our resolutions and actions, our passions and affections, to be re-
gulated by thy word, sanctified by thy spirit, guided by thy coun-
sell, blessed by thy goodnesse ; all that we are, all that we have,
we offer as a Sacrifice to thee, and to thy service, humbly be-
seeching thee to approve and accept all for the value of that
Sacrifice, which thy holy Sonne Jesus offered on the Crosse for
the redemption of mankind : For which great and unexpressable
mercy, we offer up unto thee the Calves of our life. Blessing,
Glory, Honour, and Power, be unto him that sitteth on the
Throne, to the Lamb, and to the holy Spirit, for ever and
ever, Amen.



ENOCHS Translation.

Heb. 11. 5.

By Faith Enoch was translated, that he should not see
death, and was not found, &c.

Abel the first example of piety, was the first man that died :
Enoch, the second godly man in the Catalogue, the first
that died not : Abels departure, assures us, That though we
now live, we must dye ; Enochs translation, ascertains us, That
though our life be changed, we shall live : Abel was snatched
away by unnaturall violence Enoch was removed by a super-
naturall mercy : Abel by the hand of his Brother was sent in-
to Heaven, Enoch was by God immediately assumed thither :
Abel was cast up in a storme Enoch carried thither in a calme ;
he to receive his Crown of Martyrdome, this the reward of his
uprightnesse and sincerity in the midst of a crooked and per-
verse Generation, both admitted to the fruition of an unmixt,
unalterable felicity. Further yet, in Abel we see the sad and
disconsolate condition of Believers in this life ; in Enoch, their

glorious and happy estate after their change : in the one, the implacable fury, hostility, and malice of the World against them : in the other, the incomprehensible love and mercy of God towards them : the first instructs us to serve God constantly, in despite of all opposition, terrors or discouragements ; the latter, ascertains us, that if we please God, God will reward our services with glory and eternity ; For, *By Faith Enoch, &c.*

According to my premised Method, the words of the Canon are to be first explained.

1. part.

This *Enoch* was the same that is mentioned by Saint *Jude*, verse 14. to difference him from *Enos* the sonne of *Cain*, called the seventh from *Adam* ; not as if there had been but five men betwixt *Adam* and him, (for there was a numerous people betwixt them) but because he lived in the seventh generation or age from *Adam*, five generations intervening that of *Seth*, *Enos*, *Kenan*, *Mahalaleel*, *Jared*, who begot *Enoch* in the seventh age, *anno mundi*, 623.

The Apostles Encomium of this *Enoch* is taken from the historical relation, *Gen. 5. 24.* and there is no jar at all betwixt *Moses* his history, and Saint *Pauls* testimony of him.

Indeed *Aben-ezra*, and generally the Jews, charge the Apostle with forgery and prevarication, and hotly urge *Moses* against him to prove that *Enoch* did die, in a direct opposition to his, *that he should not see death*, and their plea they take from the words of the Text, which (say they) necessarily proves their affirmation. For thus they reason, all the dayes of *Enoch* were 365 years, but if he were then, or be yet living, then *Moses* his calculation of *Enochs* dayes were false, his dayes were extended to the Apostles age, and so more then 365 years, and therefore *Moses* his report, *he was taken away*, is not truly translated by Saint *Paul*, [*he did not see death*] and so by consequent, Saint *Paul* doth not interpret, but imposeth on *Moses* what he never intended, doth not translate *Moses* his words, but corrupt and offer violence to them in this particular, concerning *Enochs* translation.

But in all this heat, the Jewes shew themselves Jewes, maliciously charging that on the Apostle, which the accusers are deeply guilty

guilty of, which will easily be discovered by these following manifestoes.

1. Those words, *all the dayes &c.* relates onely to the dayes of his flesh, but determines nothing concerning either his death, or not death: the sense is, howsoever he was removed hence, whether he passed the ordinary gate of death, or was extraordinarily conveyed away; tis certain, before this removall, he lived 365 yeares, which is all that can be concluded from that expression, and is to their purpose a meer impertinency: for it follows not, all the dayes of *Enoch* were 365 yeares, therefore *Enoch* died, that is, his soule was separated from his body; this will onely follow, his body was taken from the eye of men, and his person, from conversation with men of that age; neither can that Phrase, *God took him*, beare their glosse. For

2. The Apostles translation of the phrase is warranted by *Onkelus*, who thus reads it, *Neg, enim occidit eum Deus*, he was not taken away by a sodaine violent death, as they fancy; God took not life from him as *Jonas* wished in the impatiency of spirit, *Jonah* 4. 3. but took *him*, the whole composition consisting of body and soule: and further yet, from *Siracides*, *Eccles.* 44. 16. who interprets it of his translation into Heaven, *μετεβη*, but most principally and clearely from the Text it selfe; For

1. Death is the wages of sin, not the reward of piety; and his taking away. in the Text, is subsequent to his walking with God, as an extraordinary remuneration thereof, and a signall testimony of his love and favour.

2. No such phrase is used concerning the departure of any of the rest of the Patriarches; of all of them it is said in expresse formall termes, that they dyed, of him onely, *that God took him*, in an extraordinary favour, by an extraordinary way; neither is this to be presumed a nullity, or appeal of that eternall Decree of the Sovereigne Lawgiver, *Statutum est omnibus mori*, but a dispensation of that Law, which he subjected his creatures unto, himselfe still remaining most free to privilege and exempt whom he pleaseth from the bondage of death, and sentence of the Law; neither doth Death in that Statute signifie onely the divorce or separated estate of the soule from the

the body, but also it expresseth the exchange of a mortall bodily condition, into an immortall and spirituall : and unlesse this signification be admitted, that Statute reacheth not, holdeth not in that residue which shall be found at the last day, who shall not die that is their persons shall not be dissolved, but shall die they shall be changed; they shall not die in the former, they shall die in the latter sense. *1 Thef. 4. 17.*

3. That expression [he was not, or he was not seen] *non comparuit*, as *Onkelos*, imports so much For if God had onely assumed his soule, as of other dying Saints, he might have been seen on earth, his body had remained among them as the dead bodies of *Abel, Seth, &c.* did; which because it was not to be found, we may with good consequence infer, God took it with his soule, not his soule, and left it.

If it be objected That it is also said of *Moses* his body that it was not to be found; the answer is obvious, that the case is different : For of *Moses* its recorded in plain termes, *that he died*, they are the very words of the Text, no such thing so much as hinted concerning *Enoch* : And although none had made a discovery where *Moses* Sepulchre was, the proper *ubi* of it. yet in generall we know, God entered him in a valley of *Moab*. *Dent. 34. 6.*

4. God is a God of the living; what he is said to take, is to shew mercy and love, it is not to worse, but perfect the condition : if he take the soule, it is to enlarge it from the burden and bondage of the body, and to compleat that essence which it had in its house of Clay : if he take the body, it is to conuer on it a more excellent and certain condition, to free it from contingencies, infirmities, yea corruption it selfe, and restore it to a life proportionable to that dignity and glory it is assumed and advanced unto.

Others there are, who though they grant, he died not, yet by no means will allow him a place in Heaven. but confine him to some subterrestriall or aeriall lodge, or which is most received to Paradise, as (say they) afterwards *Elias* was, there to be reserved to the revelation of Antichrist, at, or neer, the end of the World, under whom they shall suffer Martyrdom, yet at last shall prevaile against him, and so be admitted into Heaven.

But this fancy is easily confuted by the series of the history of *Genesis*, for either *Enoch* was one of the eight persons saved in the Deluge, as most certain it is he was not; or if he were at the time of the Deluge in any *terra incognita*, he had certainly perished in it. If it be replied, That *Paradise* was a privileged place, by an extraordinary dispensation, from the generall Inundation. First this is to beg the question, and to suppose that which is to be proved. Secondly, this is to pretend a miracle without warranty. Thirdly, if it were so, then *Noah* might have saved himselfe a labor to build an Arke, and saved himselfe and children in *Paradise*, and have had no tedious march thither. And fourthly, if *Enochs* body were there, it might have been found, and seen, for it was a known place in *Mesopotamia*; and *Perer*, the Jesuit is of this opinion, and dissents from *Bell*, and others of his society in this particular.

Others make Heaven the terme of his translation, but yet conceive he was advanced to the highest pitch of felicity, he should after participate, *Sed subsistisse in finem Abrama usq; ad Christi adventum*, these are the words, and this the conjecture of *Peter Martyr*; but this (I conceive) though it be disputable, yet its most probable, its no absurdity in relation, its not error in Faith to hold, That God compleats not the felicity of his Saints at their entrance into Heaven. *simul* and *semul*, altogether and at once, but by severall degrees and Classes advanceth them, as shall more fully appear in the explanation of the last verse of this Chapter.

But whether God changed *Enoch* in a moment as the living at the last day shall be, *1 Cor. 15. 51. 52*. I will not declare affirmant, positively, though to me it seems most probable, he was not so changed; for flesh and blood, (thats the relicks of corruption) cannot enter into the Kingdom of Heaven: necessarily, the body must be previously disposed and qualified with such perfections and excellencies, as in some measure are answerable to Gods Majesty and presence, before it be admitted into Heaven; or partake glory; even the most innocent imperfections to which our bodies are subject, as hungering, thirsting, and such like, must be deposited, and other dispositions substituted; our bodies must be spiritualized, not in substances, but in qualities,

qualities, and in their exemption from those infirmities which were in this mortall estate unnaturall to them; and this is *Aug* thought *l. 1. de pecc mer. & remiss cont. Pel.* Nam creatus Enoch & Elias in illam spiritualem qualitatem corporis commutatos, qualis in resurrectione promittitur; and so I leave the first proposition, and descend to the Doctrinall part.

1. *Enochs* walking with God, was antecedent to his pleasing of God, to his translation by God; if we will please him, he will glorify by him, we must feare and honour him first; he that thus hopeth will purifie himselfe, he that looketh for new Heavens, and new Earth, will be diligent to be found, see *2 Pet. 3. 12. 14.* and this diligence is the well pleasing service, this is the *cupiscentia*, in the Text. for this word signifies not only actually to please, but to endeavour to make it their study, business, and delight to please; and to it is added *cupiscentia* *Tit. 2. 9* 'Tis most certain, if we doe sincerely endeavour, we shall please, if we please, we shall be approved, shall be recompenced; this is the salary of righteousness, at the end it shall be well with the doers thereof, *Isay 2. 10.* but if we walk after the world, the humours, fancies, and misprisions of men, the fashionable thriving, and applauded sins of the times, if we comply with the interests and passions of others for our own worldly ends to the dishonour of Religion, prejudice and disadvantage of our neighbours, we endeavour to please men, not God, we are not in all things willing, that is, resolving and endeavouring to live honestly, which in the Apostles account, is the great evidence of a good conscience, *Heb. 13. 18.* we walk after the flesh, and we know Saint *Pauls* judgement is authentick, *Gal. 5. 21.* whereas if we live in the feare of God, walke after the spirit, there is no condemnation, *Rom. 8. 1.* If we will walke *explicite*, exactly, *Eph. 5. 15.* we must walke by rule, *Phil. 3. 16.* then all shall be blessed here, and hereafter: *ambula*, walke before me (saith God) *Gen. 17. 1.* and be thou perfect; sincere here, and happy hereafter; godly here, glorious hereafter.

2. *Enochs* integrity, and exact conversation, and that in an Age when sin was predominant, and the whole world lay in wickednesse, verifies the Apostles assertions, *The just shall live by Faith*; Faith is the substance, for what but his Faith kept him

him unpoynted from the World, moved him to walk in a diametricall opposition to the wayes of the World? what but his Faith taught him to contemne the World, and all the gaudy phantastick vanities of it, all the carnall pleasures and enjoyments of it? what but his Faith provoked and perswaded him to walk wisely in the middest of a crooked and perverse generation? what but his Faith, which overcame the world, mastered his affections, sequestered his thoughts from the honours, profits, pleasures thereof, and set him on heaven and heavenly things? his Faith told and instructed him, that the World is but a Scheame, that passeth away, 1 *Epist. of John* 2. 17. 1 *Cor.* 7. 31. all its honours end in shame and dishonour, all its profits in want and misery, all its pleasures in bitterness and anxiety; and this enformation restrained him from a greedy restlesse pursuite after the World; his Faith ascertained him, that to be carnally minded, is death; to walke after the Spirit, is life; that the wayes of the wicked are destructive, pernicious wayes, 1 *Pet.* 2. 2. a woe attending them, *Jude* 11. that the walke of the many (though many of them walke like the pestilence in darkenesse) is enmity to the Crosse of Christ, *Phil.* 3. 18. the path that leadeth to the chambers of death; and therefore he declined their pathes, would not follow a multitude to doe evill; well he knew, that great is the reward of righteousness; he that beleeveth, shall not be ashamed, shall not be confounded; his patient expectation shall not be frustrated, God will preserve him, and save him, and glorifie him to all eternity: and upon this consideration, he ordered his conversation aright, he walked with God while he lived here, and now rests from his labours, and liveth with God in peace and happinesse to all eternity, *illis terrena sapiant, &c.* saith Cyprian, let those dote on the World who either know not, or look not for Heaven; those who seek for eternity, sleight the World, leave all, and follow Christ, *Matth.* 4. 22. *Col.* 3. 1. you have a most weighty exhortation, to holy and heavenly mindednesse, which may well take up your thoughts and meditations.

3. Enochs Faith obtained more then it ayimed at, not onely a liberate from the bondage of mortality, and the soon after ensuing destruction; but also an unexpected conveyance into

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Heaven;

Heaven : God doth abundantly to the Beleevers, over and above what his Faith can think or aske. Tis true, our Faith expects not the same way, looks not at the same passe into Heaven ; yet it will procure that happinesse to us which will be infinitely satisfactory ; the soule of the Beleever is immediately after inseperation translated into Heaven : and his body (though for the present stumbering in the Grave) shall awake into a glorious resurrection, *Iob. 6. 40.* and be united unto the soule and so boch shall be indefeasably seized of eternall felicitie the sight and fruition of God. Thus *Augustine lib. 15. de Civ. Dei, cap. 19.* *Enoch translatio nostra dedicationis est praefiguratio dilatio ; quae quidem jam facta est in Christo capite nostro, qui se resurrexit, ut non moriatur alterius, sed etiam ipso translatus est, restat altera dedicatio universa domus ; quando eris omnium resurrectio, non mortuorum amplius.*

4. *Enoch* was taken away, when he had lived but a moiety of that age, which the rest of his contemporaries had indulged to them ; it is many times a great mercy to be taken away from present and future evils. Indeed, old age, and long life are the blessings of God, yet such onely as are common, and are not simply desiraeable of themselves, but in reference and order to other ends and uses ; and certainly. Death it selfe (if we reflect on the advantages, we gaine by it, whether deliverance from the contagious wickednesses, or sad distempers of the calamitous time we passe below, or the immediate possession and enjoyment of the succeeding felicities in Heaven) cannot be surmized a losse, but an exchange or traffique ; not an effect of Gods severity and wrath, but a priviledge of grace and mercy : else *Saint Pauls, Cupio dissolvi. &c. Phil. 1. 23.* would be a rash, if not desperate wish, *concupiscentia carnis*, which was indeed most pious and rationally ; for what so high complement of love, as to desire to be with Christ ? what more reasonable suite, then to Petition an exchange of Earth, for Heaven ; certaintie, for uncertaintie ; misery for endlesse felicity ? to leave the society of men, wicked men, tyrants, and persecutors ; absurd unreasonable men, as the Apostle stiles them, and be admitted into the company of innumerable Angels and Saints, of Christ, his holy Apostles, Confessors, and Martyrs.

Other

O then let us not feare our own, let us not grieve at the death of others, as if we were without hope ; but let us resolve, that Death is the end of our Pilgrimage, the finishing our course, the bringing us to our fathers house ; and *Blessed are the dead which die in the Lord.*

5. Enochs Faith, was an operative, obedientiall Faith, it taught and directed him to please God ; *Ut transferretur causa sua, quod placuit Deo, ut placeret Deo, ambulavit cum Deo obediens ejus voluntati, ut ambularet cum Deo, causa sua ejus fides*, Haym. in loc. his Faith set him on obedience to God ; his obedience pleased him ; and because he pleased him, therefore he also translated him : No matter then whether we please men, or no, lets study and endeavour to please God, to serve him *invisis* with reverence and godly feare. in the Apostles expression, *Heb. 12. 28.* and we shall be sure, *all things*, the worst of things, *tribulation, distresse, persecution, famine, nakednesse, sword, and death it selfe, shall worke together for good to us*, *Rom. 8. 28.* If men scorne and forsake us, the Heavenly Quire will entertaine and welcome us ; If the World deride, hate, and persecute us, Angels will delight and rejoyce in us, God will bestow a name and an inheritance which shall not be taken from us, he will favour and preserve us. Build, O build up your selves in your most holy Faith, and in the end, you shall receive the end of your hopes, the reward of your labors and sufferings, Eternall Life. For the obtaining of which, let us in the last place Pray.

Per Abels mortu sententiam demonstravit Deus esse certam ; Per Enoch autem indicavit temporariam eam sententiam, nec in sempiternum duraturam, ceterum abolendam olim mortem ; Proinde, quod vivens translatus est, & quod vivit, scimus : Ubi autem, & quomodo, incertum, Scriptura hoc non patefaciente, Theoph. in loc.

3d. Part. The Prayer, or Meditation:

O Most glorious Lord God, who art infinitely holy, mercifull, and good, who delightest in mercy, and with whom mercy rejoiceth against judgement ; from whose goodness every good

and perfect gift is deriued, and with whom there is no variableness, nor shadow of change; who infinitely rewardest the sincere endeavours of thy servants with Eternity, and dost abundantly for them above what they can aske or thinke. Enoch, his confidence, kept himselfe unstotted of the world; when it lay in wickednesse, he separated himselfe from all confederacy and association with it; when the ungodly walked on every side, he followed the wayes of Righteousnesse; where and when sinne abounded, grace in him did superabound; he walked before thee O God of Righteousnesse, and thou wert pleased by a Miracle of thy mercy to remove him from the world and sinne, and assume him into Heaven that way none had passed before, and possesse him of thy glory and fulnesse. O thou the God of all Power strengthen us by the assistance of the same grace, to follow his holy example, that so also we may follow him in the place of holinesse, the Throne of Gods Glory and Majesty. Refraine and prevent us by thy Grace, that we walke not in the wayes of the wicked, we fond not upon earthly vanities and possessions, we have no fellowship with the unfruitfull workes of darkenesse. Assist us by thy Grace, that we walke as the Children of Light, our treasure being Heaven, the reward of holy living, we may not have our portion in this World; that having made our acquaintance with thee, and living and dying in the unity of the holy Catholique Church, and in the Communion of Saints, we may have remission of our sinnes: And when thou shalt be pleased to remove us hence, we may live with thee eternally, and be partakers of the inheritance of the Saints in light, we may be admitted into the society of the holy Angels, of Enoch and of the rest of the glorified Saints: Deliver us (O Lord) from the power of darkenesse, and so translate us into the Kingdome of thy deare Sonne; that then with the holy Angels and blessed Saints, we may spend a whole Eternity in singing Prayses to thy great and glorious name, who livest for ever and ever; and blessed be the holy and undivided Trinity, now and for evermore, Amen.

N O A H S *Arke.*

Heb. II. 7.

By Faith Noah being warned of God of things not seen as yet, moved with feare, prepared an Arke to the saving of his house, by the which he condemned the world, and became heire of the righteousness which is by Faith.

THe third Canonized Saint in Saint Pauls Catalogue is *Noah*, one perfect in his Generation, not onely *coram hominibus*, before men, *sed pra hominibus coram Deo*, more then men before God, *Gen. 7. 1.* this is Gods testimony of him, *Gen. 6. 9. a Preacher of Righteousnesse*, both by words and life; this Saint Peters Elogie of him, *2 Pet. 2. 5. the Heire of Righteousnesse*, in this Apostles expression in this place; whose holy Faith procured him a salvation different from the mercies which were bestowed on *Abel* and *Enoch*; the same Faith but noted here and diversified by discriminating acts and objects. *Abels* Faith sanctified his Oblation, and furnished him with spirituall graces, perseverance in well-doing, and the patience of hope, (as the Apostle Phraseth, *1 Thes. 1. 3.*) for well doing; and after this work of Faith, acquired him him an inheritance among those who are sanctified by Faith. *Enochs* Faith wrought righteousness, and immediately advanced him into Heaven, and preferred him to a transcendent dignity, and by an extraordinary way of mercy, possessed him of eternity. *Noahs* Faith procured him temporall advantages, preserved him and his family from outward ruine, when the ungodly World, yea, a World of ungodly men perished by the Deluge. *Abels* Faith armed him with patience against the assaults of his Brothers cruelty. *Enochs* Faith defended him against the overflowings of ungodlinesse and
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senced him with innocency. *Noahs* Faith taught him providence, to prepare an Arke against a storme, and preserved him from the overflowings of the great deeps: 'Tis true, the direct and primary object of Faith, is eternity; yet even temporall deliverances are subordinately and secondarily considered; it is an act of Faith to overcome the World, but the highest operation is the purchase and acquisition of Heaven: Godliness hath the promises of this life, that now is, and of that which is to come. *1 Tim. 4. 8.* even temporall enjoyments, are objects of our desires, and of our hopes, so long as the preservation of health and life shall be a mercy and blessing to us; and Faith not onely binds us to the duties of Religion, but to a diligent provision for ourselves and relatives, *1 Tim. 5. 8.* The direct then, and proper act of *Abels* Faith, was patience; the reward, blessednesse, *Mat. 10.* The act of *Enochs* Faith, was holinesse of life; the reward, Vision of God, *Mat. 5. 8.* The act of *Noahs* Faith, providence the reward, Preservation. For by Faith Noah, &c.

1. Part. The Exposition of the Words.

Being warned of God, and it was no suddaine, no short warning; the prediction beares date before the event 120 years. The warning was given (*Gen. 6. 3.*) in the 480 year currant of *Noahs* life, *Lamech* his Father being 662, and *Methuselah* his Grandfather 849 years old; and the Deluge happened not till the 600 year currant of *Noah*, *Gen. 7. 6.*

Of things not as yet seen, and so not foreseen by humane wisdom, or discoverable by any rules of art, the fore-told event was beyond the reach of the deepest Polititian, and the skill of the most exact Artist. Indeed, an observing man might have seen the sins of that Age, and that place where he lived, to be ripe for judgement, and cry loud for vengeance; but he could not foresee, that all Flesh had corrupted it selfe, nor reasonably presume it; and therefore neither could he foresee, that all Flesh should be destroyed by Water at such a period of time; nor reasonably presume, that God would execute the severity of his wrath in that height and rigour. The Artist possibly might by the conjunction of the Celestiall bodies presage great Floods, and Inundations to happen at or neer about that determinate time; but he could not so much as gesse or divine, that so violent an irruption

of the springs and heads of Waters should follow as would drain
 them, and the Water which was bound in the Clouds, *Iob* 26. 8.
 should descend in cataracts for forty naturall dayes, and cover
 the most mountainous parts of the earth; that the Waters above
 and beneath within the Earth, and the Clouds, should conspire
 the destruction of the World; or that the Ayre would melt and
 dissolve it selfe into Water, or that this Deluge would be so uni-
 versall, happen at once in all parts and places of the World;
 these, nor none of these, could the chiefeest Magitian, either
 Enchanter, or Prognosticke, no ordinary or naturall influences or
 powers (though these might have their helping and furthering
 casualty) brought this long derided judgement; but the extra-
 ordinary hand of the great God of Heaven and Earth, he onely
 before whose Eyes all things past, present, and to come are
 naked) in his infinite wisdomme fore-saw it, he in his infinite
 goodnesse to mankinde foretold it, and in his most just judge-
 ment, for the sinne of man, sent it. *Gen.* 6. 17. For if this sad
 event could have been foreknown, this would have much added
 to the Worlds condemnation, but much detracted from the ex-
 cellency of Noahs Faith; it would have been a slender commen-
 tation of Noahs Faith, and this instance a weake prooffe of the
 apostles *suppositum*, verse 1. *Faith is the evidence of things not
 seen*, if Noah had, or might have had a Mathematicall demon-
 stration of this warning of God. But Noah had Gods declara-
 tion for it and he tooke it on Gods word, which the unbe-
 lieving World derided, and while they jeered and mocked at the
 prediction (perhaps because the Starrs could not reveale this
 secret) he feared and expected the event, depending on Gods
 veracity and power, he beleaved the revelation (for it was a
 warning from God) therefore feared the denunciation, *Indubi-
 tatum habuit eventum, quod Deus eventurum praeceperat, quod
 homines securi ut fabulam ridebant, & Noah, eo quod monuit, no-
 bis infanum irridebant*, Erasmus. Paraphr.

in *Evangelicis*, being circumspect and cautious thereupon, or pi-
 ously and religiously observing the divine variciny; or, as we
 reade it, moved with feare; or downright with the Vulgar, fear-
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 wary

wary and wise in all their undertakings, and most sedulous and carefull to avoide imminent and approaching dangers: and so followes, *fearing he prepared*, &c. his Faith moved him to feare and his feare moved him to undertake the Fabricke. Some indeed place a Comma after *fearing*, and thus read the words, *que nondum videbantur veritas*, or *metuens*, taking the foregoing clause into the sense of this word, *feared that thing not seen*; but I take the ordinary reading to be fuller and clearer, he *beleevd the things not seen*, and thereupon *feared*, and *fearing*, he *prepared*, &c. his preparation proceeded from his feare and his feare from his Faith. But what? doth Faith worke feare; is not reposed of Conscience, in the sense of Gods love, the chiefest production of Faith? and doth not this exclude feare?

The resolution is easie, and at hand, That though the principal effect of Faith be love, and complacency in the love of God yet even this doth presuppose the full & adzquate object of Faith which is every revelation and proposition of God, the histories, precepts, promises, and threatnings of God, Faith makes use of any, or all of these, according to the exigency and condition of the subject. The Beleever relies on the Promises, for his hope and confidence; applies the menaces and judgements to feare and decline them; observes the histories for beliefe, and the precepts for obedience; he yeilds a full assent to all Gods affirmations, cheerefull dependance on all his Promises, an uniforme obedience to all his Precepts, and an humbled awe to all his threatnings: For Faith in his full latitude and extent, respects all any one of these; and therefore Faith doth not exclude feare but beget and nourish it. And thus *Noah* beleevd all that God proposed, and particularly, having denounced wrath to come therefore necessarily he must feare; and his feare comply with all the other specified considerations; for as he feared the threatned Deluge, so he beleevd Gods prediction concerning it; and accordingly as God commanded, he prepared an Arke, and he was confident, that as God had promised, so that means he would most assuredly preserve him and his family: it was not then the feare of a melancholy man which so distracts and disturbs his mind, that he cannot bethinke himselfe in any case or remedy, but alwayes suspects, and is jealous of the remedy

remedies which are at hand, as experience testifies; when a well-provided Army betrayeth it selfe by a Panick feare, nor the feare of a drowning man, whose reason is so suddenly, and wholly surprized, that it is altogether uselesse to him; Neither was it a feare of despaire, or distrust, like that of damned Spirits, for this is highly injurious to God, even a deniall, or doubting of his power and goodnesse; but it was a feare of Providence and circumspection for himselfe and family; of reverence and affection to God; and certainly, this affection, if right set, have its true subject, and wisely moderated, have its just temper, hath very much of Religion in it, and is a maine instrument in the conversion of the soule to God, and afterwards settling and confirming it; that which Faith first worketh by, is the terrors of the Law; and that which keepeth our Faith in obedience, is the feare of wrath; this is one principle and foundation of this work of our conversion, for it makes men desirous to prevent, *quo ad posse*, the evils which they dread, and layes a restraint upon their Spirits; and though Faith stands not here, but advanceth higher, stirring up the soule apprehensions of love and mercy; yet here it usually begins, as appeareth from the demeanor of Saint Peters converts, *Acts* 2. 37. and Saint Pauls, *Acts* 19. 17. 18. 19. Thus the first motive of the *Ninivites* repentance, was a Sermon of feare; the next and most immediate, an axiome of love; *who can tell, if God will, &c.* *Jonah* 3. 9. But I digresse, and will returne to Noahs feare, to shew wherein it consisted.

1. It was a preapprehension of those evils which God had threatened, and this however a naturall affection to feare those evils, which we expect, yet is not sinfull, but commendable, and profitable, leading us (*ut seta trahit post se filum*, in Saint *Augustines* expression) to serious thoughts of Gods Power, Truth, Justice; and so disposeth us to seek and enquire for his mercy and goodnesse: It expelleth carnall security, idlenesse, and sensuality, the putting far away the evill day, *Amos* 6. 3. and engageth to provide against a storme. Hence it is said, *It is a carefull thing to fall into the hands of the living Lord*, *Hebr.* 3. 1. The best, sinne, and so deserve wrath, and so need of this passion, to feare, and to fly from wrath to come: and because God hath denounced woe, woes against all disobedience, there-

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By Faith Noah being warned of God of things not seen as yet, moved with feare, prepared an Arke to the saving of his house, by the which he condemned the world, and became heire of the righteousness which is by Faith.

THE third Canonized Saint in Saint Pauls Catalogue is Noah, one perfect in his Generation, not onely *coram hominibus*, before men, *sed pro hominibus coram Deo*, more then men before God, *Gen. 7. 1.* this is Gods testimony of him, *Gen. 6. 9. a Preacher of Righteousnesse*, both by words and life; this Saint Peters Elogie of him, *2. Pet. 2. 5. the Heire of Righteousnesse*, in this Apostles expression in this place; whose holy Faith procured him a salvation different from the mercies which were bestowed on *Abel* and *Enoch*; the same Faith but noted here and diversified by discriminating acts and objects. *Abels* Faith sanctified his Oblation, and furnished him with spirituall graces, perseverance in well-doing, and the patience of hope, (as the Apostle Phraseth, *1. Thes. 1. 3.*) for well doing; and after, this work of Faith, acquired him him an inheritance among those who are sanctified by Faith. *Enochs* Faith wrought righteousness, and immediately advanced him into Heaven, and preferred him to a transcendent dignity, and by an extraordinary way of mercy, possessed him of eternity. *Noahs* Faith procured him temporall advantages, preserved him and his family from outward ruine, when the ungodly World, yea, a World of ungodly men perished by the Deluge. *Abels* Faith armed him with patience against the assaults of his Brothers cruelty. *Enochs* Faith defended him against the overflowings of ungodliness, and

senced him with innocency, *Noahs* Faith taught him providence, to prepare an Arke against a storme, and preserved him from the overflowings of the great deeps: Tis true, the direct and primary object of Faith, is eternity; yet even temporall deliverances are subordinately and secondarily considered; it is an act of Faith to overcome the World, but the highest operation is the purchase and acquisition of Heaven: Godliness hath the promise of this life, that now is, and of that which is to come. *1 Tim. 4. 8.* even temporall enjoyments, are objects of our desires, and of our hopes, so long as the preservation of health and life shall be a mercy and blessing to us; and Faith not onely binds us to the duties of Religion, but to a diligent provision for ourselves and relatives, *1 Tim. 5. 8.* The direct then, and proper act of *Abels* Faith, was patience; the reward, blessednesse, *Mat. 24. 10.* The act of *Enochs* Faith, was holinesse of life; the reward, Vision of God, *Mat. 5. 8.* The act of *Noahs* Faith, providence; the reward, Preservation. For by Faith Noah, &c.

1. Part. The Exposition of the Words.

Being warned of God, and it was no suddaine, no shew of warning; the prediction beares date before the event 120 years. The warning was given (*Gen. 6. 3.*) in the 480 yeare currant of *Noahs* life, *Lamech* his Father being 662, and *Methuselah* his Grandfather 849 years old; and the Deluge happened not till the 600 yeare currant of *Noah*, *Gen. 7. 6.*

Of things not as yet seen, and so not foreseen by humane wisdom, or discoverable by any rules of art, the fore-told event was beyond the reach of the deepest Polititian, and the skill of the most exact Artist. Indeed, an observing man might have seen the sins of that Age, and that place where he lived, to be ripe for judgement, and cry loud for vengeance; but he could not foresee, that all Flesh had corrupted it selfe, nor reasonably presume it; and therefore neither could he foresee, that all Flesh should be destroyed by Water at such a period of time; nor reasonably presume, that God would execute the severity of his wrath in that height and rigour. The Artist possibly might by the conjunction of the Celestiall bodies presage great Floods, and Inundations to happen at or neer about that determinate time; but he could not so much as guesse or divine, that so violent an irruption

of the springs and heads of Waters should follow as would drain
 them, and the Water which was bound in the Clouds, *Iob 26. 8.*
 should descend in cataracts for forty naturall dayes, and cover
 the most mountainous parts of the earth; that the Waters above
 and beneath within the Earth, and the Clouds, should conspire
 to the destruction of the World; or that the Ayre would melt and
 dissolve it selfe into Water, or that this Deluge would be so uni-
 versall, happen at once in all parts and places of the World;
 these, nor none of these, could the chiefeft Magitian, either
 a Necromancy, or Prognosticke, no ordinary or naturall influences or
 powers (though these might have their helping and furthering
 of casualty) brought this long derided judgement; but the extra-
 ordinary hand of the great God of Heaven and Earth, he onely
 before whose Eyes all things past, present, and to come are
 naked) in his infinite wisdomme fore-saw it, he in his infinite
 goodnessse to mankinde foretold it, and in his most just judge-
 ment, for the sinne of man, sent it. *Gen. 6. 17.* For if this sad
 event could have been foreknown, this would have much added
 to the Worlds condemnation, but much detracted from the ex-
 cellency of Noahs Faith; it would have been a slender commen-
 dation of Noahs Faith, and this instance a weake proole of the
 hypostiles *suppositum*, verse 1. *Faith is the evidensse of things not
 seen*, if Noah had, or might have had a Mathematicall demon-
 stration of this warning of God. But Noah had Gods declara-
 tion for it and he tooke it on Gods word, which the unbe-
 lieving World derided, and while they jeered and mocked at the
 prediction (perhaps because the Starrs could not reveale this
 secret) he feared and expected the event, depending on Gods
 veracity and power, he beleevved the revelation (for it was a
 warning from God) therefore feared the denunciation, *Indubi-
 tatam habuit eventum, quod Deus eventum prae-dixerat, quod
 homines securi ut fabulam ridebant, & Noah, eo quod monuit, ut
 insanum iridebant*, Erasmus. Paraphr.

Evangelists, being circumspect and cautious thereupon, or pi-
 etously and religiously observing the divine vaticiny; or, as we
 translate it, moved with feare; or downright with the Vulgar, fear-
 ing; it is all one: for feare strikes men into religious thoughts.
 of God; *Primus in orbe Deos fecit timor*, and makes men
 wary

wary and wise in all their undertakings, and most sedulous and carefull to avoide imminent and approaching dangers: and so followes, *fearing he prepared, &c.* his Faith moved him to feare, and his feare moved him to undertake the Fabricke. Some indeed place a Comma after *fearing*, and thus reade the words, *que nondum videbantur veritas*, or *metuens*, taking the foregoing clause into the sense of this word, *feared the thing not seen*; but I take the ordinary reading to be fuller and clearer, he *believed the things not seen*, and thereupon *feared*, and *fearing*, he *prepared, &c.* his preparation proceeded from his feare and his *fearing* from his Faith. But what? doth Faith worke *feare*; is not report of Conscience, in the sense of Gods love, the chiefest production of Faith? and doth not this exclude *feare*?

The resolution is easie, and at hand, That though the principal effect of Faith be love, and complacency in the love of God, yet even this doth presuppose the full & adzquate object of Faith, which is every revelation and proposition of God, the historie, precepts, promises, and threatnings of God, Faith makes use of any, or all of these, according to the exigency and condition of the subject. The Beleever relies on the Promises, for his hope and confidence; applies the menaces and judgements to feare and decline them; observes the histories for belife, and the precepts for obedience; he yeilds a full assent to all Gods affirmations, cheerefull dependance on all his Promises, an uniforme obedience to all his Precepts, and an humbled awe to all his threatnings: For Faith in his full latitude and extent, respects all and every one of these; and therefore Faith doth not exclude *feare*, but beget and nourish it. And thus Noah beleeved all that God proposed, and particularly, having denounced wrath to come, therefore necessarily he must *feare*; and his *feare* complyed with all the other specified considerations; for as he *feared* the threatned Deluge, so he beleeved Gods prediction concerning it; and accordingly as God commanded, he prepared an Arke, and he was confident, that as God had promised, so that means he would most assuredly preserve him and his family: it was not then the *feare* of a melancholy man which so distracts and disturbs his mind, that he cannot bethinke himselfe of any case or remedy, but alwayes suspects, and is jealous of that remedy.

medicines which are at hand, as experience testifies, when a well-provided Army betrayeth it selfe by a Panick feare, nor the feare of a drowning man, whose reason is so suddenly, and wholly surprized, that it is altogether uselesse to him; Neither was it a feare of despaire, or distrust, like that of damned Spirits, for this is highly injurious to God, even a deniall, or doubting of his power and goodnesse; but it was a feare of Providence and circumspection for himselfe and family; of reverence and affection to God; and certainly, this affection, if right set, have its true object, and wisely moderated, have its just temper, hath very much of Religion in it, and is a maine instrument in the conversion of the soule to God, and afterwards settling and confirming it: that which Faith first worketh by, is the terrors of the Law; and that which keepeth our Faith in obedience, is the feare of wrath; this is one principle and foundation of this work of our conversion, for it makes men desirous to prevent, *quo ad posse*, the evils they dread, and layes a restraint upon their Spirits; and though Faith stands not here, but advanceth higher, stirring up the soule apprehensions of love and mercy; yet here it usually begins, as appeareth from the demeanor of Saint Peters converts, *Acts* 2. 37. and Saint Pauls, *Acts* 19. 17. 18. 19. thus the first motive of the *Ninivites* repentance, was a Sermon of feare; the next and most immediate, an axiome of love; *who can tell, if God will, &c.* *Jonah* 3. 9. But I digresse, and will returne to Noahs feare, to shew wherein it consisted.

1. It was a preapprehension of those evils which God had threatened, and this however a naturall affection to feare those evils, which we expect, yet is not sinfull, but commendable, and profitable, leading us (*ut seta trahit post se filum*, in Saint *Augustines* expression) to serious thoughts of Gods Power, truth, Justice; and so disposeth us to seek and enquire for his mercy and goodnesse: It expelleth carnall security, idlenesse, and sensuality, the putting far away the evill day, *Amos* 6. 3. and engageth to provide against a storme. Hence it is said, *It is a carefull thing to fall into the hands of the living Lord.* *Hebr.* 10. 31. The best, sinne, and so deserve wrath, and so need of this passion, to feare, and to fly from wrath to come: and because God hath denounced woe, woes against all disobedience, there-

fore they cannot but feare, *Amos 3. 8.* which is also exemplified in *David, Psal. 119. 120.* *My Flesh trembleth for feare of thee, and I am afraid of thy judgements.*

2. It was a feare of care and caution, by repentance and holinesse of life, to prevent the feared evils, not to touch the accursed thing, not to cover the Babilonish garment, or wedge gold, not to require meat for our lust; to decline and separate from all wicked associations and confederates, not to put the hand to those wickednesses for which the wrath of God cometh on the Children of disobedience: nay further yet, not to assent, consent, or counsell, to any designe which to us may seeme repugnant to our Profession, or we may suspect to be prejudiciall to the service or worship of God, or injurious to our neighbours, and wheresoever any doubt or scruple shall arise, which way to follow, what to adhere unto, alwayes to chuse the safer part, and the lesse suspicious, to avoid that course where possibly we may offend, though necessarily we shall not, and follow that, wherein certainly we shall not offend, though more contrariant to our own desires, humors, and carnall interests and advantages: this is rightly to serve God in feare, *Psal. 2. 11.* To work out our salvation with feare and trembling, *Phil. 2. 12.* The walking *circumspectly*, the duty of every prudent, wise Christian, *Eph. 5. 15.* and that we fall not (for it is possible for the best to fall) we must feare, *Let him that think he standeth take heed, &c. 1 Cor. 10. 12.* and the Apostle proposeth the caveat, to the Christian Churches, from the exclusion of the Jewish, *Rom. 11. 20.*

3. It was a feare of respect and reverence, both in respect of Gods Majesty, at whose presence the Angels cover their faces, *Es. 6.* and also in consideration of Gods past goodness and mercies towards them, and expectation of future deliverances: Hence that expression, *Psal. 130. 4.* *There is mercy with thee, that thou mayest be feared:* well he knew, that he that believeth in him, shall not be ashamed; well he knew, that his mercy was nigh them that feare him; that nothing more endeares and obliges God to us, then an unwillingness to displease him; nothing more restraines us from offending God, then the contemplation of Gods Sovereigne Majesty, and remembrance

membrance and expectation of his mercies; nothing more demonstrates and expresseth our love to God, then our *fear* to offend him, *res est solliciti*, &c. 1 Pet. 1. 17. Mal. 1. 6. Well he knew there was a vast difference betwixt him that feareth, and him that feareth not; that ruine and destruction attends the latter, that mercy and deliverance is provided for the former; and therefore *Noah* not onely feared, but that he might be capable of the mercies which are prepared for those that feare him, he prepared an Arke: which was an *act* of hope and confidence, that God would preserve, and is the second described effect of *Noahs* Faith.

He prepared an Arke, he provided the materials; God ordered the forme, God prescribed and lined the modell; *Noah* layed the structure: the Platforme was Gods, the workmanship *Noahs*, which was a most cleare signall prooffe of his Faith; whether we reflect the *act* it selfe, or the many difficulties, and discouragements which accompanied it, and he was to encounter, and struggle withall, in the composure of this Fabrick; For

1. The very subject it selfe required a great portion of Faith; for well might *Noah* thus argue with himselfe; Doth the good and gracious God delight in the ruine of his creatures? Made he the World to destroy it? or can nothing satisfie his wrath and justice, but an universall destruction and extermination? Will he *attuate* his threatnings to the height, and execute his Judgements with the greatest severity and rigor? Are all the passages of his goodnesse and tender mercies *obstructed*? No meanes to be used to mitigate and qualifie the hardnesse of the sentence, or is the Decree irreversible? Will he deface the World, the impresse of his glory? Will he destroy man, his own Image, *curam divini ingenii*, as *Tertullian*, his Masterpiece? These and many more quaries might *Noah* have cogitated, to distrust the *prediction*, or dispured it, and to retard him in his designs, that he should not fall to his worke, or slackly follow it. But against all these carnall disputings, he proposes to himselfe Gods veracity and faithfulness; God hath thus declared his pleasure, hath prescribed and ordered me to frame this Building, there is no more dispute, no foreflowing of time, no *neglect* in the

observance of the Order, God hath spoken, I must beleeve

2. The difficulties which he would meet withall in the performance of his duty, might have staggered his Faith, and stop his worke: For this also might he here have reasoned; Must I necessity build an Arke, and this of so great a capacity and largenesse? or what need the expence of so much money, labour, and time, as will be required to this worke? How can I make an Arke of that stowage and bulke, as will containe the severall species of all creatures? or granting, I might make roome enough yet what safety for me and my family, from the cruelty and fiercenesse of ravenous beasts? what agreement or peace can be expected among them? How will it be possible to endure the variety of the hideous shrieks, roaring, and wildnesse of the sensitiveives of all sorts, or the filthinesse of their stinch and excrements? But granting these also; yet farther, how shall I summons, or what authority will my summons have among these untamed bruits? Will they be decoyed into the Arke at my call? or supposing this to be feasible; yet where shall Provision be had (as the Disciples to Christ, *where shall we have Bread for this multitude*) where shall Victuals be found to furnish a Magazine? or where a Magazine, to containe sufficient stowage for the sustentation of all these? or how shall that variety of Provision be brought in, as will serve for the nutriment of these strange different natures? Or how was it possible for eight Persons to fodder and serve them all every day, and give them every one their allowance? But allowing these also to be possible; yet how shall so great a bulke, of that burden and capacity escape the rage of the madnesse of the Waters and Winds; or splitting and foundering on some rocks or mountaines? or escaping the rockes, how shall I manage this hitherto unknowne Engine? or what judgement can I have in this undiscovered Art? But waving all these thoughts too, how shall this designe goe on, which is so ridiculous and absurd to all the world? which is so odious and ungratefull to all men, that none will yeeld any assistance; all of them, either jeere and deride the worke, or hinder and stop it.

These, and such like thoughts and disputes as these, might have shaken his resolution, and puzzled, if not non-plussed his Faith.

faith; and either broke the designe, and quashed the attempt, or made it goe on slowly or slackly.

But *Noah* is constant and faithfull to his Master, and his service; he knew whom he trusted, whom he served, and therefore rejoyced all these pretended difficulties, and seeming impossibilities, the scornes and derisions of carnall men, and follow his businesse closely and cheerefully: Well he knew, that God is infinite in Power and Wisedome, and whatsoever he willeth, he doth in Heaven and in Earth; that he is true and just in all his Decrees and Promises; that he could by his word, and for his words sake, would strengthen and animate his spirit to goe through with his worke, enable him to performe all these duties imposed on him, endure all those hardships, remove all those obstacles and impossibilities which flesh and blood could object against him, and that God would carry on this worke by him, in despite of all opposition, difficulties, and discouragements; for he was faithfull that Promised, and therefore upon the performance of the command of God, he obtained the reward, Preservation of himselfe and family, which is not so much an effect, as a consequent recompence of his Faith. For so it followes,

To the saving of his House, eight Soules, in Saint Peters expression, 1 Per. 3. 10. that is, eight individualls, or Persons, and no more of his family, or his house, were saved. And who these eight were, we have Recorded, Gen. 6. 18. *himselfe, his Wife, his three Sonnes*, Sem, Ham, and Japheth, *and their respective Wives*, none of his servants, none of his Parents, though the Posterity of *Enosh*, were taken in; these followed the garbo of the world, contemned, and mocked *Noahs* feare and designe, which condemned the world, and them with it: For thats the next clause which is to be explained;

By which he condemned the World, *naturam*, he condemned; and adjudged them to the Deluge: And here, as it was said of *Athanasius*, *Totus mundus contra Athanasium*, *Athanasius contra totum mundum*: The world condemned him as foolish, and his Arke as frivolous; he condemnes the world by the Arke of impiety and irreligion, and to destruction and ruine: this an effect contrary to the former: the Arke saved him and his, but condemned the world in two respects,

1. The

1. The *Structure* of the Ark, which if the world had been teachable, had been an Instruction and Exhortation to Repentance and Reformation, that while there was time, it might prevent the sad judgement denounced against it, for its exorbitancies, and prodigious impieties: And probably it is, that Noah during the time of the building of the Arke, was sedulous and frequent in his Exhortation to amendment of life; for, from this, it seems, he is called, a *Preacher of Righteousnesse*, 2 Pet. 2. and the world for not harkning to his admonitions, and not of serving Gods long-suffering, while the Arke was preparing, called, *the disobedient World*, 1 Pet. 3. 20.

2. The *event it selfe* sheweth us how the Arke condemned the world; before the Deluge came, they mocked it; but after it approached, they sought to it for sanctuary, but could not be admitted; when they saw the danger was unavoidable, then, and never till then, did they beleieve it, did they seek to avoid it. Certainly, when they perceived they must Drowne, their vain hopes and presumptions had deceived them; and that the Arke floated above the Waters in security; this sight, and apprehension, would confound and amaze them, and force from them sentence of condemnation on themselves, and a confession, that they justly deserved, what befell them; just as it is described by the Author of the Booke of *Wisedome*, c. 5 v. 1. ad 10. This then was their condemnation, they had time to repent before the Deluge; after they shall have no more time, they all shall perish; but Noah by the Arke is saved, and by his Faith in preparing it, is entituled and made *Heire of that Righteousnesse which is by Faith*.

Became *Heire*, he succeeded Abel and Enoch in the honour and reward of Righteousnesse, and of that Righteousnesse which is by Faith, an Evangelicall, not Legall Righteousnesse, an Heire not by birth, but by Adoption; not by workes of the Law, but Faith; which Righteousnesse of Faith is two-fold. One imputed, which Faith embraceth and apprehendeth: The other inherent, which Faith produceth and actuateth. The first is perfect, because it is Christs Righteousnesse, accepted as ours, and is nothing else, but the remission of our sinnes, and the acceptance of our persons in and for Christ. The second is im-

perfect

perfect, because of sinne dwelling in our members, yet required of us, it being the Character and Seale of Gods Spirit within us, or assurance of our Heireship, and fruit of our Adoption, and in plaine termes, it is the mortification of sinnes and lusts, and a sincere purpose and endeavour of a new life in righteousness and holinesse; which *Noah* in some degrees performing, thereby obtained the power and right to become the sonne of God, heire of that other righteousness which is by faith, that is this, as to *Noah*, so to us, conveys, estates, seales, and ratifies our Adoption, and after, possession of Heaven, which faith derives and communicates to us, for, and by the mercies of God, in the merits of Jesus Christ; for in the Gospel-sense, Son and Heire, are *termini aequipollentes*; as every Heire is a Son, so every Son is an Heire too; for if a Son then an Heire, *Gal. 4. 7.* If Children, (and Children we are by faith in Jesus Christ, *Gal. 3. 26.*) then Heires, Heires of God, and coheires with Christ, the only begotten, the well-beloved Son, *Rom. 8. 17.* by, and from whom, we receive the Spirit of Adoption, whereby we cry *Abba Father*; which is also, in the Apostles expression, the being Heire of the World, *Rom. 4. 13.* not of this sublunary, transient, cheating world; but the new world, the world to come, *Heb. 2. 5.* the promised and expected new Heavens, and new Earth, *2 Pet. 3. 13.* Thus it is declared, The meeke shall inherit the Earth, *Mat. 5. 5.* not this Earth, full of fraud, violence and injustice, but that wherein righteousness dwelleth; for they are, were, and so counted themselves, verse 13. 14. of this Chapter, *Strangers and Pilgrims here on Earth*: their hopes, their inheritance, their countrey is in that new Jerusalem which is above, eternall in the Heavens. *Come Inherit, &c.* faith our Saviour, *Mat. 25. 24.* *Adam* had no further grant, no larger concession then a Legall Possession, an Earthly Paradise; and his estate was contingent, subject to mutation and change: *Moses* his assurances and demises to the Jews, were confined to the Land of Canaan; more he could not grant, or secure: but the supernaturall heavenly possession, incorruptible, undefiled, that fadeth not away, is reserved for, and made over to the heires of that righteousness which is by faith; which that we may obtaine and enjoy to all Eternity, let us follow after, and practise holines

holinesse and righteousness, according to these following Instructions from the words thus cleared.

The Second Part.

1. This warning of God unto *Noah*, confirms the Apostles description of faith; *Faith is the substance, &c.* If God threaten any judgement, or promise any mercy, the judgement is as certain as if it were executed, and the mercy as sure, as if possessed; though they have no actual being in themselves, yet Gods word gives them a certaine subsistence, and our beleife of his word, give us a certaine assurance of the truth and issue of Gods power and veracity, makes all his threats and promises unavoidable and infallible, and our faith makes them evident and secure to us; and we thereby depending on Gods truth and faithfulness, gather both confidence and assurance. For thus the Apostle argues, *Let us beleve, without wavering, for he is faithful than promised*, Heb. 10. 23. and thus he positively concludes, *Faith depends on the Word of God*, Rom. 10. 17. Indeed the Word of God is not declared to us in the latter Age, as it was to *Noah*, (for he had this warning either by immediate Revelation from God himselfe, or by the Embassie of one, or more Angels; but to us, Gods warnings and oracles are transmitted and signified by the writings of the Prophets and Apostles) yet the obligations of our faith are equall and alike; for whensoever God issueth forth his Revelations and Declarations to mankind, he therewith gives them assurances, they have like expresse of his will, besides the *certitudinem objecti*, the certainty of the Revelations themselves, which are infallably true, because the Decree is of the Spirit of Truth, who cannot lie; he will superadde (such is his goodness and mercy) *certitudinem subjecti*; that we shall be ascertained that they are his Revelations, if with humbled hearts, devout Prayers, and sincere holy obedience, we endeavour to know his will, God will discover his will, *Psal.* 25. 9. 10. and 14. *Ioh.* 8. 31. 32. *Ioh.* 7. 17. give unto us the Spirit of obsequiation and knowledge, a certainty of adherence, as well as of evidence, making us not onely to beleve, but even to know, and be as fully assured, that it is the Word of Christ, as those which have heard it with their eares, and which saw it with their eyes: For as *Noah* was secure, that this warning was

no Satanicall suggestion, or illusion, no private fancy, or delusion of his owne braine, but a divine revelation; so God hath given unto the Writings of the Prophets and Apostles, such splendor and sufficiency of light, and appointed us such mediums, cleare wayes and means for the discovery and comprehension of that light, as may make them appear to all, not wilfully, or maliciously blinde, that they are his word, and containe in them a full declaration of his will, he confirms and seals in the hearts of all Beleevers, the truth of their Writings, 1 Ioh. 5. 10. *He engraves them*, in the Prophet Jeremies expression, *Ier. 31. 33. In these dayes I will put my Law in their inward parts, and write it in their hearts*: he sets such impressions, and leaves such characters of divine truth in the spirits of his people, that they cannot but acknowledge the Scriptures for the Oracles and Dictates of the holy Spirit: We have a more pure word of Prophecie; God in their Writings hath declared what is sinne and transgression, and the severity of his wrath against sinne; he hath expressed what godlinesse is, and the great rewards and happineses he hath awarded to them that lead a godly life. O then let the heaviness of his threatnings, deterre us from sinne; let his gracious Promises invite and incite us to Repentance; let his judgements keep us in his feare; let his invitations and offers of mercy, keep us in obedience; let us seriously consider, that he hath revealed wrath against every soule that doth evill, that holds the truth in unrighteousnesse, except ye repent, ye shall all perish; and let us alwayes remember, that he hath proposed mercy to all humbled penitents, sincere converts; *he that confesseth, and forsaketh his sins, shall finde mercy*; mercy in his life, and the whole course thereof, at the houre of his death, and in the day of judgement. We God hath done his part to preserve us from wrath, and reserve means for mercy, and mercy for us; if we sleight his judgements, undervalue his mercies, we have no colour, no pretence of plea, as we are altogether inexcusable, our destruction is of our selves, because like Jerusalem, we would not be warned: Observe but Gods method, how he cleares himselfe from the ruine of his people, how he chargeth it wholly upon themselves; First he proposeth to every private mans Conscience his dealing with

them, and refers it to their judgement, *Dent. 30. 15.* See, I have set before thee this day, life and good, and death and evil: He calls them upon them to observe, and to acquit him when they are judged; he tells them plainly, that they cannot pretend ignorance; *thou doest well, shalt thou not be accepted? thou shalt be accepted; If thou doest evil, sinne lyeth at the doore,* and Death the wages of sinne; but if thou wilt not see, nor observe, thou heereites his proposals againe, offering Life to thee if thou wilt hearken, *verse 16.* denouncing Death, if thou refusest to hearken, *verse 17. 18.* and if none of these will serve the turne, then he acquits and justifies himselfe, by open Proclamation, before the World, *verse 19.* I call Heaven and Earth to Record this day against you, that I have set, &c. And the more clearly he sets it before thee, if thou observe not, thy contempt is the greater, thy punishment shall be greater: Thou, O Christian, hast, or may have, a most plentiful Revelation, the way of life and death is more distinctly set before thee, then before the former Age of the World; if thou decline the way of life, and tread in the paths of death, thy sinne is so much the more heightened, thy judgements shall be more intended and multiplied. It is the Apostles affirmation upon the same reason, *Heb. 10. 26.* If we sinne, &c. the consequent is sad and dishonourable, *verse 27.* and the reason is *a fortiori.* *verse 28. 29.* and it is the same Apostles Exhortation, grounded on the same reason, *Heb. 2. 1.* Therefore we ought to give, &c. that is his Exhortation; and the Reason is, *verse 2. 3. 4.* For if the Word spoken by Angels (as perhaps this to Noah was) was stedfast, and every transgression and disobedience, received, &c.

2. This warning of so long date, is a pregnant prooffe, and a remarkeable example of Gods patience and long suffering towards malicious, incorrigible sinners; For first, he doth not at the first punish, but premonisheth them of their sinnes, and the demerits thereof, sollicites and invites their repentance. And secondly, he allowes them a long time for repentance, punisheth them not, when in justice he might take vengeance, and execute his wrath; not as if God, were not naturally and immutably just; but because he is a most free disposer of his judgements, and payes them, when, and in what manner seemed

he doth shew himself good to him in his infinite wisdom; and forbears
 the punishment of impieties alwayes upon weighty and impor-
 tant reasons. The first is to shew his propensity to the acts
 of grace and mercy, his unwillingnesse, and indisposition to
 put in force the acts of his revenging justice; so he solemnly
 protests, *As I live, saith the Lord, I delight not in the death*
of a sinner, &c. Ezech. 33. 11. which the Apostle seconds, *2 Pet.*
3. 9. The Lord is long-suffering to us-ward, not wishing that, &c.
 In his mercy he is *mansuetus*, Gen. 18. 32. meek, not irritable, not
 easily provoked, *mansuetus*, gentle, easily entreated, *2 Cor.* 10. 1.
mansuetudo, overseeing, looking beyond our sinnes, passeth by them,
transmissit peccata propter penitentiam, in his mercy, there is
transmissio, Rom. 2. 4. when he cannot but see, he forbears. *μακροθυμία*,
Neb. 9. 30. 31. suffers long, many times, many years, *μακρ.* *Hab.*
1. 8. 9. when he is about to punish, he is at a stand, asking,
How shall I, &c. and then resolves into conditions of mercy,
I will not execute, &c. he stayes, *expectat ut misereatur*, *Es.* 30.
18. And when he executes wrath, he doth *alienum opus*, that
 which his nature declines; he doth it with regret, and reluctan-
 tency, *For he doth not afflict willingly*, not from the heart, *Lam.* 3. 33.
He forgives, destroyes not, *Plal.* 78. 38. and when he punishes,
 he is weary, *Isay* 40. 2. The second reason is, That, God
 moderating his judgements with such meeknesse and merciful-
 nesse, not suffering his whole displeasure to arise. and so long
 suspending the execution of his sentence, he might barre the
 incorrigible, refractory malignant of all excuses, and shiftings;
 both which reasons are declared by the Apostle, *Rom.* 2. 4. 5. the
 judgement is unavoidable, and the judged inexcusable, for that
 the Judgement was passed through their own default, and for
 their contempt after processe and issue. O then let not us
 a sleight or trifle with Judgements, but seriously observe and ap-
 ply them, considering that his premonitions and warnings are
 given out, to bring us to repentance; and let not us by our se-
 curity, or contempt, frustrate our selves of those happineses,
 and advantages, which God hath graciously consigned them to
 us for our good: he threatens before he punisheth, that his
 menaces of ruine might be a means of our reformation, occasi-
 ons of, and provocations to repentance; let us then comply

with him in his designe, be moved and affected with his threats, not to suffer our eyes to sleep, nor our eye-lids to slumber, neither the temples of our head to take any rest, untill we make use of all these means, take hold of all these opportunities of mercy which he hath indulged to us, untill we be at peace with him, and he reconciled to us, and remove all impediments which may prevent the true and sanctified use of his Judgements: I shall but briefly nominate three. The first is neglect, when we forget his past Judgements, as old news, or obligations growne of date, as *Pharaoh* did, *Exod.* the 7. 8. 9. 10. Chap. and the frequent crime of the *Israelites*, as we finde it inventoried, *Psal.* 78. The second is, when we scorne and contemne his premonitions of future Judgements, which the *Psalmist* hath noted out to us and fully expressed, *Psal.* 10. 4. 5. 6. The third, which is more usuall, is the mis-interpretation of his Judgements, as if we were not the men he ayimed at, they concerned not us: hence in the Prophet *Jeremies* expression, we settle on our lees, sooth ourselves in our sinnes, turne the streame another way, and shiftoff the application of them from our selves; and hence also many times his Judgements overtake us, and come upon us before we are aware; hence when we cry, Peace, Peace, behold destruction and sudden calamity, as of a Woman in travell, Indge our selves then, that we be not Judged.

3. *Noah* was warned, and warned he was of God, not onely in a Publique generall way, but by a private missive, a particularexpreffe from Heaven: not onely of the wrath which was to come, but farther advertised of means to avoid it; God declared unto him the whole pleasure of his will in that concernment; so true is that of the Prophet, *Amos* 3. 7. *Surely the Lord will do nothing but he revealeth his secrets unto his servants*; even as a Prince imparts his designes to his favourites and confidants. Thus he honoured *Abraham*, *Gen.* 18. 17. and thus still he continues his respects to such as feare him in the great concernments of their soules; he discovers to them (that is his friends and favourites) the great mytery of salvation by *Jesus Christ*; for so we are assured, *Iohn* 15. 15. *Henceforth I call you not servants, thats a too low and vulgar salutation and respect, for the servant knoweth not, &c.* The *Psalmists* assertion still holds,

reale secret of the Lord is with them that feare him, and his co-
nstant to make them know it, Psal, 25. 14.

4. Noah was warned, and the warning moved him to feare,
which occasioned contempt and scorne in others: Noah took
hine warning, the World derided it; The consequents of this
warning were different, according to the diversity of the sub-
jects on which it wrought: Tis a maxime in Philosophy,
quicquid recipitur, recipitur ad modum recipientis; the same
equivocall cause, produceth severall effects, according to the
dispositions of the subjects, which derive vertue from it; the same
fire at once melteth Butter, and hardeneth Clay; the same
abundance of meat, affords good nourishment to a vigorous body,
and becomes hurtfull to a diseased; and it holds in Religion:
the same mercy from God findes different interpretations, and
uses, by different men: the malicious Jewes blasphemed, when
they sawed converts beleaved Christs Miracles; they follow him,
they Crucifie him, those follow him, to obey him; they to rebell
against him, these to submit to him: If God blesse a wicked
man with temporall prosperity, he turnes this blessing into a
curse, abusing it to the satisfaction of some immoderate lust;
if a gely man receive the same portion, he makes a sanctified
use of it, imploing it for his Lords honour, and his own pre-
sent, and after advantages; the one growes wanton, proud, in-
solent, intemperant, and what not; this other makes it a pro-
vocation and inducement to thankfulnesse, and obedience; so
on adversity the difference is easily discernable; a wicked man
tormentes, frets and troubles himselfe with impatiency, and others
with the turbulency of his spirit; a righteous man submits with
calmenesse and meeknesse of spirit, possesseth his soule in pati-
ence, he neither disquiets, nor injures any other; and, as Gods
dispensations finde such different entertainment, so his acts of
grace, so the Judgements of his mouth: Tell an obstinately per-
verse sinner of pardon of his finnes, if he will timously and sin-
cerely repent, this message will be welcommed with the same
respect from him, that a proclaimed act of oblivion shall receive
from him who is resolved to abase and baffle Majesty; denounce
sentence of woe against him for his impenitency and contempt,
he esteemes no more of these, then *Luther* did of the Popes
Bulls,

Bulls, to be *bruta fulmina*, meer scarecrows, or a few idle words to abuse the well-meaning simplicity of Fools and Children; let the same Proposition of Peace be tendered to a righteous soule, who by the prevalency of some lust hath fallen from obedience, he with joy and thankfulness accepts, renews his vows, and re-obligeth himselfe to an inviolable observance of all Gods decrees and edicts: Declare to him wrath against every soule that sinneth, this dissolveth him into humiliation and contrition of spirit, makes him cautious and timorous at any time after to offend Gods glorious Majesty. O then let us make a sanctified use of all Gods dispensations, of all his promises, and his threats, this will distinguish us from the World, and discover unto our selves the sincerity of our hearts; no safer, no surer way of tryall of our own hearts, then to observe what are the productions of Gods dealings upon our spirits, what effects the terrors of his Law, the proposals of his Gospel, and the expressions of his love, hath wrought in us; if they have pulled down in us the strong holds of sinne, if they have captivated every rebellious thought to the obedience of Christ, if they have reformed and reformed us, that we feare to offend, that we desire delight to please him; then *happy are the People which be in such a case*, then *blessed are these People which have the Lord for their God*, tis an infallible signe we are in Christ, we have true Faith, as *Noah* had, who obeyed Gods order, beleaved his promises, feared his warning; for these were the results of *Noahs* Faith, which first moved him to feare, and afterwards to obey, and this leads me on to a further Observation.

5. *Noah* feared; a most genuine, and direct act of Faith; for that he feared the Deluge at that distance, proceeds from his beleife of the warning; the rest of the World beleaved it not, took not the warning, held it a superstition, or a weakness, or a madnesse to beleieve it, and therefore they feared it not. Infidelity is the root of all sinne, Faith the originall of all Piety, and certainly *Noah* had a large measure of Faith, which could work this motion of spirit in him, in opposition to all the World, and in despite of his naturall infirmities; that harsh threat, [I will Destroy] might perhaps at the first, strike him into a Passion; but then, the protraction of the sentence, after

the prediction, might easily have seduced and betrayed him into carelesse and forgetfulnesse, as naturally we have experimented, though we all know we must dye, yet all of us almost, think and flatter with our selves, not yet, not yet, when there is yet day-occasion of the feare, of the approaches of Death; For

Tarde, qua credita ladunt,

credimus; and then we are most apt to forget, what pleaseth not us, and blood, besides the disadvantage of time, which eates out the memory of such predictions: But *Noahs* Faith, Time would not devoure, would not suffer him to forget, or be secure; it like a faithfull remembrancer, puts him in minde of the warning, keeps him in feare and expectation of the event, and makes him both wise and active: Doubtlesse, true Faith, and true Feare, are compatible in the same subject; *Noah* beleevd, therefore he feare'd; and so all they who doe beleevve, doe feare; and none truly feares, but they also beleevve; not as the Devils beleevve and tremble, for they hate what they beleevve and tremble at: but as Gods children, who love and affect what they beleevve and feare, and is alwayes in conjunction with boldnesse and confidence. That Son which is naturall and ingenuous, the more hopes and assurances he hath of his Fathers favour, (which are the supports of boldnesse) the more reverently will he demean himself towards his father, the more cautious and timorous to displease him; and it is knownly experimented, that where mens chiefest hopes and dependancies lie, there they reserve their respects and endeavours to please, which are the proper issues of feare; from whom we expect nothing, them we value not, their displeasure we feare not; but on whom we depend, we feare to lose their favour, and this makes us both ingenuous, and diligent to preserve it: The Master of the Sentences, and with him, generally all the Schoolemen, out of *Austine*, demonstrates this, by the similitude of a tender Wife, who both loves and feares her Husband; he loves his absence, feares his displeasure, feares the losse of his company, respects and honours his presence, and is solicitous to please him in every respect; and so, *omnis pius, sollicite* feareth; for when I feare, I feare him not, as I feare a wilde beast. hate

hate him, and fly from him ; but I honour him as my naturall superiour, *ὁ φοβούμενος αὐτὸν καὶ υὔατο, Clem. Alexand.* I say *Sirem.* for this feare is not a naturall effect, but a supernaturall habit, a gift of the holy Ghost, *Is.* 11. 2. opposite to hardness of heart, *Prov.* 28. 14. and is the great stay and strength of Religion that men neither irreverently and rudely rush into Gods presence in the offices of his service, as the horse rusheth into the battell, *Eccles.* 5. 1. 2. nor carelessly neglect, or negligently performe the work of the Lord ; for by feare we are instructed (as the same *Clemens* expresseth) *παίδωνται*, to mould our addressees to God with reverence, humility, submission and affection or devotion of spirit ; then we truly worship and serve God, when we feare him, inasmuch, that his worship and feare are the same, *Es.* 29. 13. *Mat.* 15. 9. If God had not put his feare into the hearts of the Sons of men, they would have had no heart to seek God ; and they that feare him not, performe to him, if any, none but dull and flat services : Hence *Dauids* resolution, *Psal.* 5. 7. and our Saviour himselfe, (tho whom I presume) none can be more bold with God the Father presented his Prayers, and was heard, *καὶ τὸς ὑπακούσας, Heb.* 5. 7. for his piety, or that he was affected with feare ; and its the observation of learned *Camerarius*, on these words, *Certe qui metuunt, neque precantur, neque inter precandum, exclamant* and *Lectionis* is full to the same purpose, *lib. de ira Dei, cap. 1. Quomodo* (saith he) *ipsa religio sine metu teneri aut custodia potest* *Quod enim non metuitur, contemnitur, quod contemnitur, atque non colitur.* And the Apostle resolves us, if our latria worship of God be acceptable, it must be done with reverence, and *εισαφύλας*, againe, godly feare, and the reason is subjoynd, *12. our God, &c. Heb.* 12. 28. 29. O then let not us provoke him to jealousy, nor slubber over his service, nor throng in his holy assemblies rudely and undecently, nor behave our selves irreverently ; but let us sadly remember, that this God whom we serve, he, and he onely, is to be feared ; and therefore though we offer no service, present no suite, tender no duty, but with bowed hearts, broken spirits, and humbled soules ; this godly feare hath a speciall influence, not onely in our services of God but in the whole course of our life, *Gen.* 20. 11. it preserves us from

from Apostacy, from Schisme, and uncharitablenesse; which we may safely conclude from that remarkable passage, *Ier. 32. 39. 40. will per, &c.* and it is thus Interpreted by *Aug. de bona perse. ep. 2. Talis & tantus erit, timor meus, quem dabo in cor eorum, & perseveranter & mihi adharent.* Hence Saint Cyprian l. 2. Ep. 2. calls it, *fidelis innocentia custos*; And the Psalmist intimates thus much, *Psal. 36. 1. 2. The wickednesse of the wicked is such, that there is no feare of God before his eyes.* Hence the Schooles resolve, *In tantum timeamus, in quantum amamus*; as our love is perfected, so is our feare; and as our love shall last when our Faith shall cease, so our feare shall endure; which they gather from *Psal. 19. 9* here we live by love and hope, and because we love, therefore we respect; because we hope for good from God, therefore we feare him, lest by neglect of him, we lose that good we expect from him, and hereafter our feare of him shall accompany our love, and be compleated with it, even the holy Angels, all his Saints which are, or shall be, shall feare him to all Eternity; *Non quidem secundum eum actum, quo meretur vel offensa Dei, vel separatio a Deo; sed secundum actum suam reverentia orta ex consideratione ejus majestatis*, *Erasmus 3. sent. dist. 34.* But not onely his presence and majesty, but also his threats and judgements are to be feared, a Beleever without any contradiction to his confidence or assurance of Gods favour, when his judgements are abroad his wrath burnes like fire, as *Noah* was, so he may, and ought to be moved with feare; even Gods Power, his Justice, and Wrath ought to be feared, and he to be feared for his wrath. An evident prooffe whereof we have in our Saviours warning to his Disciples, *Luke 12. 4. 5. And I say unto you my friends, even to you, under this capacity and consideration, as my friends, be not afraid, &c.* And hereupon *Aug. 17. 41. in Ioh. exhorts, Si non potes amare justitiam, time vel panam, ut pervenias ad amandum justitiam*; and *Clemen Alexand. l. 2. Strom.* gives a reason, When we will fly out (and the best and most faithfull are sometimes too extravagant) and neither reason nor advice reduce us, *induratus & quos,* feare will tame and subdue, even as Fire melteth Wax, and makes it apt to receive any shape, or impression; so feare mollifies our spirits, softeneth our hardened hearts, and so makes them

capable of the image and impresses of Gods spirit; and here
 me thinks *Solomons* character of a wise man, and a foole, is
 very observable, *Prov. 14. 16. A wise man feareth, and departeth
 from evil; but the foole rageth, and is confident;* so much differe
 rence is there betwixt him that feareth, and him that feareth
 not, as there is betwixt a confident foole (that hath a strong
 fancy he beleeves, and upon that account rageth and vaporeth
 but hath no ground for his confidence and beleife) and a sober
 discreet man, who walkes circumspectly, takes a care and makes
 a conscience of his wayes, and dare not touch an accursed thing.
 And hereupon in Scripture, we read of *trembling at Gods word*
Isay 66. 2. of being afraid of his judgements, Psal. 110. 120
and that expression Ier. 26. 19. Did he not feare the Lord, as
besought him: they are best prepared to seek, who feare him.
 And that other connaxion, *Zeph. 3. 7. Surely thou wilt feare*
me, thou wilt receive instruction: Feare removes precipitancy and
 inadvertency, cuts off carelesnesse and security, it is the begin
 ning, that is, the excellency of Wisedome, the introduction to
 Wisedome, *ἡ ἀρχὴ σοφίας καταβολή*, the first nursery of Wisedome
 as *Clemens Alexand.* files it; *ἡ ἀρχὴ σοφίας*, as *Aristotle*, it
 makes men serious and considering, ingenuous to invent, and
 diligent to use all meanes of instruction; and therefore *Pan*
directed his speech, delivered his instructions to them that
feared God, Acts 13. 16. Ye that feare God, give audience
proud, carelesse, fearelesse hearers, will be but unprofitable livers.
 This word of salvation which he Preached, was sent to such *Acts*
13. 26. and so Clemens files it, ἡ ἀρχὴ σοφίας καταβολή, a pre
 vious disposition to grace. But most full to this purpose is that
Habb. 3. 16. When I heard, my belly trembled. my lips quivered
at the voice and I trembled, &c. Let Heathenish Stoicks fancy
 and tell us that a wise man is not subject to passions: let a Chri
 stian Stoicke conceit, and Preach, a Believer is beyond feare,
 he is not to eye Gods Judgements or Justice: let me tell him
Habbakkuk did, and *David* did so too, *2 Sam 6. 9.* and after
 he had murdered his faithfull servant *Uriah*, he feared lest the
 sentence of wrath, denounced against *Caire*, for his murder, or of
Saul, for his disobedience, should fall upon him, as some of the
 ancients have conceited, and not without some probability of
 reason

reason from his serious petitions, *Psal.* 51. The 18. *Psalme* is a Prayer or deliverance from death and destruction. The 75. *Psalme* a Prayer against the terrors of the day of Judgement. And *Psalme* 76. a Prayer, that we may feare Gods judgements, and not to be moved with the terror of men; and therefore also are we warned to remember *Lots* Wife, *Luke* 17. 32. But that which clears all, and makes the Observation undeniable, is the example of the whole Church, upon whom an example of Gods Iustice so wrought, that it cast them into a panick feare, for so runs the Record, *Great feare came upon all the Church, and upon, &c.* *Acts* 5. 11. O then let not us dare to offend God in a presumption of his mercy; let us feare to offend, in the consideration of his Iustice; *Soli filii ira, iram non sentiunt*, saith *Hierome*, none but the Sons of wrath, are insensible of wrath; let us not dally with Gods Judgements, or in a vaine fancy, perswade our selves, *surely the bitterness is past*; but let us seriously remember and observe them, whether expressed in his word or declared in his works of Providence; and if it shall please him to punish us, and shew his displeasure by Publique calamities and distractions, and by personall sufferings, O then let us humble our selves under the mighty hand of God, and religiously feare him, and then none of those evils shall move or disquiet us. To feare Poverty, Banishment, Imprisonment, or Death it selfe, *Imbecilis est animi, qui vero Deum metuit, illa universa non metuit*, *Laſt.* l. 6. c. 15. 17. no sorrow or sadness shall perplex us, no contingencies nor temporall infelicities distract or disturb us, no humane policies or powers affright, or dismay us; but this feare of God will strengthen us, relieve us against all humane, worldly, carnall feares, and either expell them, or moderate them, *Is.* 8. 12. 13. *Psal.* 46. 1. 2. 3. 4. It will make us wise to prevent dangers, to provide meanes of safety, before destruction commeth. O then let not us be like the World in *Noahs* time, drowned in security, before the Deluge overwhelmed them; nor like *Lots* Sonnes, *Gen.* 19. 14. or like those in *Zeph.* 1. 12. or *Gedalia*, not beleve or feare, till we finde and feele the wofull effects of our dis-beliefe and security, the heavy wrath of God, and his eternall vengeance seizing on, and surprising us, *Ier.* 40. 14. 14. but let us, as

Noah, observe Gods warnings, and threats; let us belceve them and ponder them in our hearts, and by unfained repentance and sincere resolutions of obedience, fly from eternall wrath provide for eternall happineſſe, and then our Faith and Feare ſhall be recompenced, as *Noah* was, when the world of ungodly impenitents ſhall be deſtroyed, we being in the Arke of Chriſts Church ſhall be ſaved. This was *Noahs* policy, he feared, and therefore ſought a way for deliverance and preſervation, and therefore prepared an Arke, which was a conſequent of his feare and another effect of his Faith.

6. God warned *Noah* to build, and *Noah* prepared an Arke to preſerve him and his, God is not ſo auſtere, or rigorous in his judgements, but that his goodneſſe may be ſignally noted, in his greateſt judgements, he declares his mercy, and his mercy rejoyceth againſt Judgement; For here

1. To his threats of deſtruction, he immediately ſubjoyneſt a promiſe for ſalvation. *Gen.* 7. 8. and 13. 14. thus it happened to our firſt Parents, that ſentence of Death, *Mortis morieris* was pronounced againſt them; but with the ſame breath, a Promiſe of mercy; and ſalvation was Proclaimed, *The Seed of the Woman ſhall, &c.* In the ſame times, *Jeruſalems* Captivity, and its reſtauration is Propheſied, It ſhall be carried into *Babylon*; but it ſhall be freed too. *Dauids* Children, If they offend they ſhall be chaſtiſed with Rods of men; but his loving kindneſſe ſhall not totally depart from them.

2. In the largeſt extent and generallity of Gods Indgements, there is ſtill a reſervation, ſome exception; In this Univerſall Deluge, *Noah*, and his Sons, and their reſpective Wives, are Priviledged, and exempted Perſons. In the deſtruction of *Sodome* and *Gomorrah*, *Lot* is within the qualification of mercy, and *Zohar* eſcaped. *Rahab* was not deſtroyed with *Jericho*. *Jeremy* and ſome others with him, were not led into Captivity with the Jews; and though ever ſince the Jews rejected Chriſt, God hath rejected them; yet there is a reſidue, a reſerve, according to the Election of Grace, *Rom.* 11. 5. ſtill a remnant is preſerved for the manifeſtation of his mercy, and goodneſſe.

3. Many times the godly are not mixed, and conſounded with

with the wicked; tis true, sometimes they are; but it is as certain that many times they are not: The lofty admired Edifices, stately Palaces, strong Castles of the Earth, could not withstand the fury of the Deluge, nor protect their proud Possessors: But *Noah* shall be saved in an *Arke*, a contemned and jeered building of Wood; no Stormes or Tempests shall Drowne it. God will seed *Jacobs* Family, when the Inhabitants of the Earth are dried up with Famine. When the destroying Angell killed the first Borne of *Egypt*, the Houses signed with the Blood of the Lambe, were preserved, *Ezech.* 9. 4. *Psal.* 11. 6. 7. At the generall conflagration of the World, 2 *Pet.* 3. 7. 10. the righteous shall escape, and be saved, though by Fire. O happy day, when Gods Judgements appear, shall be found of him in grace, without spot, and blamelesse, they shall not be confounded in the perillous times. and in the dayes of Dearth they shall have enough; the Waters shall not Drowne them, nor the Fire consume them; the Waters shall beare them up, and the Fire save them; these wilde impetuous Elements (of which we usually say, they are the best servants, and worst masters) shall serve the orders and decrees of Heaven; and when God is pleased to make a distinction, he will give them a spirit of discerning, to difference betwixt them that feare him, and them that feare him not; its his promise to his Church, and he will make it good, *If.* 43. 1. 2. 3.

7. *Noah prepared an Arke*; God promised to save him, but it was on this score, that he would make an *Arke*; its not Faith, but over-daring presumption which neglects or contemnes the best and just wayes and means; to depend on God for our daily sustentation, or for our everlasting salvation, and not to use our labour and industry in those practises his Word precribes unto us, is not to beleve in God, but tempt him; he that in good earnest intends to come to Heaven, must use all care and diligence to performe the conditions of the promises; must worke out his salvation with feare and trembling, strive with all diligence to make his calling and election sure. O then let us not deceive our selves, presume without warrant, that we are in the Faith; let me tell you, true Faith beleeves the conditions, as well as the promise; it beleeves the Article of Remission

mission of sinnes, but upon this condition, that we repent, bring forth the fruit of a holy life; our duty must answer grace, and then his grace will assist us in our duty: God will no longer our God: then we are his People; and we are so his People, as we submit to his Laws, and doe whatsoever commandeth: And as it is in the concernments of the soule in the relations of the body, we are not onely to beleieve, trust, that is, look for a fortune or event, without the use of meanes to attain it; but we must beleieve, and provide the honest in the sight of all men; use the means, and trust and pend on God for a blessing, as *Paul* said, *Acts* 27. 30. 31. *except these abide in the ship, ye cannot be saved:* So it is in those above specified considerations; *Except ye repent, ye all likewise perish:* If any would not worke, neither should eate: He hath promised Heaven, yet it is, *If thou repent:* he hath promised to feed thee, yet it is, *If thou bestirre thy selfe thy Calling, labour with thy hands;* in vain thou expect either, if thou sleight the conditions. Further yet, when Church of God is distressed and persecuted. God hath promised deliverance, but it is upon these termes, That the members thereof seek to God by Prayer, and reformation of life, and endeavour by all lawfull and warrantable meanes to promote and advance her interest, put to thy helping hand, and then, *semper tibi prodest hauris*; But if thou sit still, value thine own ease more than the Churches prosperity and peace, and be content to referre businesse to God, if he will save it, let him doe it; know that *Mordecays* reply to *Ester*, when she scrupled to intercede for the People the Jews, to the King, in their extremity, is properly applycable to thee, *Ester* 4. 14. *If thou altogether hold thy peace, &c.* Certainly no greater argument of a spouse to the World, bespotted with sensuality, devoide of feare of God, then, when Religion is at stake, the dayly Sacrifice invaded, and all Piety at a losse, to project, and plot for the World, and make provision for the flesh, to fulfill the lusts of A very Heathen will tell us, *Non nobis solum nati sumus*; those generous spirits among them, who have expended their lives and fortunes, with much prodigality for their native Country, will, in the day of Iudgement, condemne the base covetous

usnesse, and wasting luxuries of such carnall Professors, whose
 res and lusts are alike insatiable, heape and hord up, without
 e or conscience, and spend without feare or wit, and never
 nk of the afflictions of *Joseph*, to relieve the distressed, to re-
 h the bowels of the hungry, nor contribute any thing, but by
 ise, to the worship or service of God. But yet, alas, how lit-
 are all humane contributions, either to preserve the body to
 e the soule, or to secure, or settle the Church? How defici-
 and imperfect is all our labors and industry to these pur-
 es? *Noah* was at vast Charges, took great pains to build an
 ke, but what was all this to his preservation? What had he
 defend it against the stormes of winds, and violence of the
 ether, which hurried down the highest and most fenced Cities
 Turrets? How could the Arke endure those assaults and tem-
 ts, which the great places of strength could not resist? Or
 w could *Noah* conduct, and guide it over the tops of Hills, and
 idst the Mountains? But true obedience disputes not Gods
 mmands, and if he enjoynes things improper, and impertinent
 humane reason; as *Goe and wash in Jordan, &c.* Or, *Let seven*
chiefs beare seven trumpets of Rams-hornes, &c. yet obey we
 ist, our Faith requires our observance, and performance. And
 as it holds in the institution of the holy Sacraments, which
 ve no foundation in reason; yet because they are the Acts of
 ods wisdom, and he commands their use; we are not to Iudge
 canvas them, but to observe and reverence them. And as these
 row their successe from their Institution, so all our labors
 d endeavours, their blessing, from his gracious providence:
except the Lord keep the City, &c. Psal. 127. 1. 2. 3. nothing
 e project or enterprise, but becomes either prejudiciall, or un-
 ofitable, unlesse God give the blessing: which we finde expe-
 mentally true in some kinde, famine, when plenty enough of
 orne for the quantity, but extream want, in respect of the
 ourishment, when God in his Just Judgement (as the Pro-
 phet speaketh) breaketh the Staffe of Bread, gives it not a nou-
 shing faculty, but it rather occasions faintnesse, and decay of
 spirits. But that which makes this Observation more home and
 vident, is yet further to observe, That this Vessel which he
 prepared, was not a Ship, made to all advantages of Sayling;
 but

but an Arke, close above, without Sayles, Oares, or any of Engines which man hath invented and employed for the commodious passing of Vessells upon the Seas; It had no Helme steere her with, no Master or Governor to command the handling of Helme or Sayles; God reserved to himselfe the glory of *Noahs* Preservation, he himselfe was the onely Pilot to guide it upon the Waters, and afterwards to Harbour it; Providence, the Sailes and Oares, to steere and move it. God is many times pleased clearly to demonstrate his Wisdome, Power, and goodnesse, by using the weaknesse of our inventions, and employing such mean instruments, as have nothing of power or wisdome in themselves. Give me leave thus to apply it; If we see the Arke of Christs Church floating like the *Isle of Lemnos*, having no place of settlement; If we see her moving upon troubled waters, tossed to and fro with the waves of contention; If we see her without a Governor, having nothing humane policy or power to direct or protect her; if without Sailes, having no favour nor respect from the world; without Oares, any humane assistances or aydes; God will supply to the want of all these, if she turn to God sincerely, beg his mercy, and with a penitent heart, purified by Faith, crave his Protection: All these deficiencies of secondary causes, and want of humane assistances, will prove demonstrations of Gods power and wisdome, when he shall be pleased to deliver her by his hand, without any wayes or meanes discernable, or possible to be imagined by humane ingenuity: In ordinary wayes of deliverance, there is a concurrent abundance and confluence of experimented means, the concurrence and ayde of second causes, the full force and strength of the arme of flesh; but in speciall and extraordinary deliverances, when God will shew himselfe more signally and clearly, he effects his designs by weak, improper, insufficient, and defective means.

8. *Noahs Arke condemned the World*, because the world would not reforme, notwithstanding Gods warnings, premonitions, and exhortations. O then while the Arke is in building, while grace is offered, whilest we are summoned to come to him, while this opportunity of repentance lasteth, turne you from your evill wayes, nothing can hinder, or retard your conversion.

out either your own insensible dulleſſe and inadvertency (which yet is a crime of your wills) or your malicious perverseneſſe; if the Arke be finiſhed, God deprives you of the opportunities of mercy, the advantages of grace; the deluge of Gods wrath is ready to fall down upon you, there remains nothing but a fearefull looking for of judgement and fiery indignation, which ſhall devour the adverſaries; wanton not, play not with his word; ſeek the Lord while he may be found, for a time there is when he will not be found, becauſe we cannot finde a way, or place of repentance, though with *Eſau* we ſeek it carefully with tears; and be aſſured, that if the Miniſtery of his Word (which answereth to the preparing of the Arke) hath not converted thee, it will condemn; if it quicken not, it will kill; if this two-edged ſword with one edge, hath not cut off the evils of your hearts; with the other it will pierce us through with eternall paines, and never dying deaths: If it be not the ſavour of life unto life, it will be of death unto death.

9. The *World*; though many regard not Gods warning, its not multitude or numbers will ſave us in the day of wrath. O then follow not a multitude to doe evil, leſt thou periſh with them for company; chuſe the ſociety of the few, the little Flock, and ſtrive to get into the Arke with them; it is better to be ſaved alone, then periſh with the World. And here againe let me reſume my former exhortation; Whileſt thou haſt the light, walk in the light; take heed thou be not miſled and deceived with the faſhions and intereſts of the World, or the examples of worldly men, (who pretend to be, and tranſforme themſelves into Angels of light) leſt thou periſh with the World: Follow the orders and diſciplines of Jeſus Chriſt, his holy example, in him is no darkneſſe; he is that light which enlightneth every man in the World; if we ſhut our eyes againſt this light, if we hate it, or hate to follow it, we are already condemned; It is Saint *Johns* ſentence, *John* 3. 19. 20. *This is the condemnation, that light is come into the World and men loved darkneſſe rather then light, &c.* But

10. Here is one Obſervable more; The Deluge took not the World on a ſudden: As they were fore-warned long before, ſo God in his goodneſſe ſo ordered, that it ſhould raine

also forty dayes and forty nights, that seeing they could not escape with their temporall lives, they might in these intervals and interims, take occasion to provide for eternity. O the infinite goodnesse of God, who allowed these perishing soules time and leifure to implore mercy; these dying men had a further opportunity of repentance, and they might though dead in the flesh, yet live in the spirit. I have long dwelt upon Noahs Building, and have walked up and down, too and fro his Arke yet not come to an end. What he prepared, was for our edification, to build us up in our most holy Faith. It was a great preparation, contained much in it upon the waters, and yet affords plentiful matter both for Doctrine and Instruction. I shall therefore descend into a more particular applycation and touch a little of the mysticall, and this in three considerations. In respect of Noahs Person, his Arke, and the Deluge.

1. In respect of Noah: All the great Personages of the Old Testament, related to Christ; and all their services, were representations of his acts or sufferings. Adam the first, a Type of Christ, the second Adam, from whom we derive our second birth and regeneration. Abel, slain by his Brother for his innocence a Figure of Christs innocence, and his death, whereunto he was delivered by the Jewes, his brethren after the Flesh. Enochs Translation, an example of Christs Ascension into Heaven. And what was Typified by Noah and his Arke, we have expressed 1 Pet. 3. 20. 21. *The like Figure, &c.* the word *ἀντίτυπον*, signifies more, and more properly, an opposite, contrary figure, copy like, or contrary to the Pattern, and was certainly used by the Apostle, to denote the Analogy of eternall life, where Baptisme is a Sacrament, with temporall preservation from the Deluge; and the resemblance betwixt Christ the Institutor of this Sacrament, and Noah the Architector of the Arke: and holds in severall likenesses. For

1. Noah was the chiefe of the second World, that World which succeeded the Deluge; Christ the Head of a new World too, and of the World also founded upon the ruines of a former; for as the first world in Noahs time perished, so necessarily, whatsoever issued from Adam, was to be annihilated, that all might be repayed by Christ.

2. *Noah* signifies literally, *rest, or repose*; Christ is our *Noah*, our Saviour, who hath endured for us the stormes of Gods fierce wrath, will harbour us, after we have passed the waves of this troublesome world, in security and peace; and will Pilot his Church through the stormes of Persecution, mangle the violences and attempts of Devills and men, into the place of his rest, his heavenly Kingdom, *Psal.* 93. 4. 5.

3. *Noah* exhorted sinners to repentance, and was therefore stiled, *A Preacher of Righteousnesse*: In which respect he is a proper Type of Christ, whose errand and business it was to call sinners to Repentance, and who yet by his Writings and Ministers dischargeth that Office.

4. *Noah* saved his Family, his neer Relatives; so Christ delivers his People from his Fathers wrath, his spirituall kindred, his flesh and his bone, *Eph.* 5. 20.

5. *Noah* prepared an Ark; Christ builds up a Church to himselfe, *Mat.* 16. 18.

6. *Noah* after builded an Altar, offered a burnt Offering, and so removed a curse, and procured a blessing, *Gen.* 8. 20. 21. 22. Christ offered himselfe a Sacrifice for us, to deliver us from his Fathers wrath, the curse of the Law, and to reconeile us into his favour, and make us partakers of the Promises and blessings of the Gospel; the Parallell we find in full termes set down to our hands, *Eph.* 5. 2. The purchases of Christs Sacrifice, are spirituall renovation, and eternall happinesse, with an annexed Promise, That he will never punish us in his sore displeasure; he will never suffer his whole wrath to arise; the highest expressions thereof shall prove but fatherly corrections, friendly admonitions; not punishments properly, not fruits of his revenging justice, because declared in mercy, for our reformation, not destruction.

2. In respect of the Ark, which was a Type of the Church, the assembly of the first born, *Heb.* 12. 23. for as all comprehended in the Arke, were saved, so shall all within the inclosure of the Church; they are the body of Christ, and he is the Saviour of his body, *Eph.* 5. 23. And so that rule, *Extra Ecclesiam non est salus*, holds good. And that of *Cyprian*, He hath not God for his Father, who hath not the Church for his Mother.

ther. So the in other places, *Serm. de Sp. Sancto, & in Ep. Novat. heret.* and the allegory, or argument, drawn from the proportion, runs thus; Noahs Ark was one, and all out of it perished for their contempt; so the Church is one, and all out of it shall perish for their disobedience; this is the Church, against which the gates of Hell shall not prevaile, neither the depth of waters, nor the height of the rocks, could damnifie this Arke; nor the powers of darknesse, nor spirituall wickednesses in high places, shall hurt the Church, the one holy Catholieke Church, the aggregate of Beleevers; not externall professors, not a particular Church of any one denomination made up of Pastors and their Flockes, for in it are many hypocrites, and wicked persons; which brings in *Augustines* observation, *lib. 12. contra Faust. Man. cap. 15.* In the Arke there was uncleane, as well as cleane, living things, *Sic in Ecclesia Sacramentis, & boni, & mali versantur*, good and bad are mixed in the Church here, where, he that will take pains, may finde many more allusions applyed by that Father. But here is observable, That the Cement of the Ark, in the Hebrew word comes from another word which signifies, *propitiation, reconciliation, pardon*; and from it the Propitiatory, which covered the Arke, borrowed his name; it is from Christs satisfaction and propitiation, that we are not consumed, that our peace is made and we accepted; it is by the wood of the Crosse, that we are delivered; and the word in Hebrew used for the Arke, is derived from a word which signifies *to returne, to be converted*; the Church is a society, or body of sinners converted to God; Christ died for us, that we should turne to God, *Acts 3. 26 Titus 2. 14.*

3. In respect of the Deluge, *1 Peter 3. 20.* which holdeth thus; The same waters which drowned and destroyed the world, bore up and supported the Arke; even as the Red Sea, which sucked in, and enclosed the Egyptians, was a Rode, and Defence for the Israelites. So Baptisme, the Water of Regeneration, on the one part crucifies sinne, the flesh and its lusts; on the other sides gives a new life and being; the holy partake thereof become new creatures. And hence it is that Saint Peter immediately addes, *after the washing of our Consciences by Baptisme*

me, the mention of the Resurrection of Jesus Christ from the dead, to perfect the paralell; For as the Deluge descending upon the Arke, was a Figure of Death; and its escape in safety, a figure of life and resurrection. So in Baptisme, the plunging into the Water, is a signe of Death; the rising out again, of life and Resurrection: to denote to us, That all we which are baptized should die unto sinne, and rise into newnesse of life, *1. Cor. 6. 3. 4. 5.*

And as after the Deluge, the Dove brought an Olive Branch; the holy Spirit, which appeared at the Baptisme of Christ in the shape of a Dove, is sent into our hearts, to assure us that the wrath of God the Father is over-past, and we are his beloved Children, *Rom. 8. 16.*

Again, the Deluge the more it increased and over-topped the Palaces of the Earth, the higher it elevated the Arke, and advanced it neerer Heaven; so the same afflictions which ruines and confounds the men of this World, raiseth the Beleevers from Earth to Heaven, extols and exalts them to God and eternality.

Lastly, as the Arke, after the Deluge, was found on the mountaine of *Ararat*; so after the waves and tossings of this passing world shall cease, and be passed over; the Church shall be found upon the Mountaine of *Sion*, that which is Heavenly, and above, and glorifie God for ever. And, as *Noah*, after his deliverance, offered to him the Sacrifices of Prayes and Thanksgivings to all eternity.

2. The Morall affords these Instructions following.

1. The reiterated and renewed griefes and afflictions which many times the best of men doe suffer, are as the great Deluge, like the deep waters, that they prevaile not against to drown or sinke them in security and despaire; they in these exigents must have timely recourse to God by Prayer and Supplication with a penitent heart, which is the best course to stay them, and save the People that are in adversity, *Psal. 32. 6. 7.* But then

2. It is Gods mercy that they are not consumed, a speciall worke of his providence and power, that the deep waters of the trouble doe not over their soules; it requires the same strength to settle a maddened enraged tumult, as to still the waves of a troubled

troubled Sea, *Psal. 65. 7.* which forced the Prophet so particularly to Pray, *Psal. 144. 7.* and *Save me O God, Psal. 65. 14. 15. 16. verses.* And *Psal. 77. 15. 16. 17.* David attributeth the Israelites deliverance from the Red Sea, to Gods immediate power: And therefore *Psal. 22.* He speaking of stormes, tempests, thunders and floods, concludeth, *The Lord sitteth the Flood,* verse 10. That Providence and supreme Power will send the waters of the Deluge, and preserved *Noah* in them, the same which disposeth of all things in Nature, or the like, verse.

3. To beware of forgetfulnesse of God, of Pride of Heart, security of Spirit; and for this purpose, peruse and apply your selves (as is very obvious, if you will) upon many scriptures, and in severall circumstances that passage of the Gospel, *Mat. 24. 36 vsq; ad 40.* Know and beleieve, that as there was an Universall Deluge, so there will be a more Universall Conflagration. Once all but eight Persons were drowned in the waters; and again all shall (nothing accepted) be dissolved with Fire, at the great and terrible day of the Lord, *2 Peter 3. 7. 12.* But this is not all, there is another Fire to devour the condemned world, for the perdition of the ungodly, prepared for the Devill and his Angels, which shall never be extinguished. *O feare these Fires,* that thou mayst fly from them. *Noah* was warned of God concerning the Deluge; thou art warned of God also, of his comming again to judge the world by Fire. *Noah* did, beleieve and feare; feare, and obey Gods Voyce; day, even whilest it is called to day, lest any of you be hardened through the deceitfulnesse of sin; *απειθεῖν τῇ ἐπιταγῇ καὶ ἀκούειν τῆς φωνῆς.* It is our Faith, that we look to that day; this our Feare, that we hasten to it; our Obedience, that we will endeavour to approve our selves Gods faithfull servants, by our holy conversation, and against that day; for if we Beleieve, we cannot but Feare, and if we Feare, we cannot but look for, and hasten to this day, and as *Noah* feared, and thereupon prepared an Arke, &c. so we doe feare, we will be diligent, to be found of him in Peace, *2 Peter 3. 14.* Fly to Christs holy Church for sanctuary, and when being admitted, and received into this foundation, let us build up our selves up in our most holy Faith, strive with all care and diligence

ence, that we be not led away with the error of the wicked.
 that we fall not from our own stedfastnesse, that we grow in
 grace and knowledge of our Lord and Saviour Jesus Christ,
 reflecting holinesse in the feare of the Lord, that we may be a
 building fitly framed together, growne into an holy temple of
 the Lord, an habitation of God, through the Spirit, *Eph. 2. 21. 22.*
 that our Faith be founded on the word of God, and the rock of
 Christ Jesus. and then our Faith shall not faile; then we neither
 need to feare the descent of the rain, the irruptions of the
 floods, nor the tempests of winds; our Building, our Arke will
 save us: But if we prepare and provide for the world, spend
 our time, and labour for it; we, and our works, and all the
 works of the world, and the world it selfe, shall perish. O then
 build for eternity, labour for Heaven, the building of God, an
 house not made with hands, *1 Cor. 5. 1.* God will prepare for
 a City, *Heb. 11. 16.* if we thus prepare our selves, by holy
 obedience, to meet him at his coming. If we look for the
 world, haste to be rich, make our businesse, and study to gather,
 to add to an estate, to fill our Coffers, to raise up houses, and
 call them by our names; this in a sober mans experience and
 judgement, is Vanity and Vexation of Spirit. Vanity in the
 signe and project; Vexation of Spirit in the prosecution and
 managing of it; Vanity, for they labour for that which profiteth
 not; Vexation of Spirit, for they fall into temptations and snares,
 and many foolish and hurtfull lusts; brings upon them a Deluge
 of cares, and miseries; drownes men first in troubles and di-
 stractions, and after, in destruction and perdition, *1 Tim. 6. 9.*
 Vanity, in that the plotters and contrivers are wavering and un-
 stable in all their wayes; apt they are to be off and on, they
 are easily seduced from their Faith and Honesty; and Vexation
 of Spirit, in that they peirce them through with many sorrows;
 Vanity, in that they promise themselves a name, and perpetuity,
 but they are deluded: their names shall rot, and they shall not
 enjoy them, *Deut. 28. 30.* Vexation of Spirit, in that they eat
 the bread of sorrow, to acquire an estate; are perplexed how to
 keep it, how to dispose of it, and what will become of it. Va-
 nity, for they are vain in their imaginations, and their foolish
 hearts are darkned, their inward thoughts are folly, *Psal. 49. 11. 12. 13.*

Vexation

Vexation of Spirit, to think they must leave it, *like Sheep*
must be layd in the Grave, verse 14. &c. they cannot help
 selves, or others with it; they cannot ransom their soules, or
 recover the health of their bodies, nor purchase a cure for
 Goute. But then *they* are much more vaine, shall be
 more tormented in Spirit, who build *Sion* in Blood, and *Jeru-*
salem in iniquity, *Micah 3* 6. they that by deceit and injury,
 extortion and oppression, sacriledge and perjury, think to
 themselves, though upon the ruines of others; they cert-
 prepare not for the preservation of their houses, but for
 houses fall, and their own confusion; these properly are said
scare ad gehennam; a flying roll, a swift destruction
 them both. *Zach. 5* 2. 3. 4. Even a man and his posterity
33. 1. Isay 5. 8. 9. the more riches they treasure up for
 selves and theirs, the more they treasure up wrath; but if we
 provide well for our selves and our generations, raise up a
 and memory which shall not be taken away, purchase an
 rittance that fadeth not; be rich in Faith, and abound in
 works; beleve in God, and feare him, and you shall not
 want in this world (which is the great preence of world-
 why they are so active and stirring in the world, to tenacious
 illiberall that they gripe and catch at all; give, or lend nothing
 to those that truly want; bestow nothing, or if any thing
 small forced token on Gods service, Ministers or Members)
 wilt, as *Noah* did, provide for another world; spare neither
 nor pains for the re-edifying of the Arke of Christs Church
 thou wilt by justice, mercifullnesse, and almes make friends
 the unrighteous Mammon, &c. *Luke 16. 9.* Lay up in store
 good foundation against the time to come. &c. *1 Tim. 6*
 thou by thy religious practises shall condemne the world, and
 shall not be condemned with it. O then shake off carelesse
 and security, *Zeph. 2. 15.* give over your coveting and cour-
 of the world, your eager desires and restless pursutes
 with much anxiety and suspension of minde; enquire and
 after the wayes of life and salvation, with humility and sincerity
 and pursue and follow them with care and conscience; then
 rightly beleevest, truly fearest God, and wisely provides for
 saving of thy selfe, and others; thou mayest be confident

fured of Gods protection, favour, and everlasting mercy :
 God will Pilot thee through all the Stormes and tempests of this
 World, by all the spouts and cataraſhs of tribulation and perfe-
 ction, and conduct thee to the Harbour of life and ſalvation,
 doubtleſſe the end of all Gods judgements threatned or in-
 dicted, are to deterre us from ſinne, to keep us from ſinne and
 miſery, and to hold us in obedience, to make us more conſide-
 ring, and better ; times of diſtraction, and deſtruction, are con-
 sidering times, *Iſay* 57. 1. and certainly, if ever, we may juſtly
 complain with *David*, *Pſal.* 74. 3. *uſq;* ad 11. nothing but de-
 ſolation and ruine in every quarter ; the Church is deſolate
 and in conſuſion, *Jeruſalem* an heap of ſtones, the ſword rageſh
 and is drunk with blood : and that which heightens theſe judge-
 ments, The Lord hath ſet every mans ſword againſt his fellow,
 even throughout all the Land ; as he did throughout all the *Aſſyria-
 niſh* Hoſt And yet (which is yet alſo a greater judgement) no
 man conſiders it, or layes it to heart ; never more covetouſneſſe,
 luxury, profanation, wickedneſſe, and a'l Heatheniſh impieties ;
 there is a generall conſumption of Religion, and Humanity, of
 Piety and Honesty ; and it is much to be feared, that as *Aras pa-
 rentium peior annis, tulit nos nequiores, mox daturus progeniem
 vitioſiorem* ; the World ſhall be drowned in Barbariſme, Atheiſme
 and Infidelity ; ſo God in his juſtice will caſt us away from
 his preſence, deprive us of the light of his countenance, his
 Truth and Goſpel ; take away our pound, remove our Candle-
 ſticke, let out his Vineyard to other Husbandmen, and make us
 liſſing, a reproach, and a Proverbe among the Nations ; give
 the Philittines poſſeſſion of our Arke ; and we ſhall wander too
 and from, from Sea to Sea, and from the North, even to the Eaſt
 ſhall we runne to ſeek the Word of the Lord and ſhall not finde
 it, *Amos* 8. 11. Perhaps we may have fulneſſe and plenty, to
 eat and drink, (and the want of this is onely feared, and the
 getting of it, onely ſought) marry, and give in marriage ; live
 pleaſantly, and (according to the now uſuall expreſſion) comfor-
 tably, after our own hearts deſire ; when as immediately, we
 not conſidering, are overtaken with wrath and vengeance, and
 have no Arke to ſave us ; not a *Noah*, a Preacher of Righteouſ-
 neſſe, to inſtruct us ; there is no more Viſion, no Prophets more

in the Land; the dayly Sacrifice is taken away, and the abomination of desolation set up. When I reade the finnes and judgements of *Jerusalem*, Ez. 22. *per totum*, and reflect upon these present times and conditions thereof; I see so much of their finnes in use and practise, that I cannot but fore-see the plagues and punishments thereof will follow us, unless we returne, repent, and reforme. And O that yet we would repent that the Lord might have compassion on us, heale our Land, still the tumults of the People; take away all Schisme, profanation and heresie, which pesters the Church; all confusion and disorders which obscures it, and we reduced into a settled Christian Peace, attended with justice and mercy, that all our hearts and affections may be united in the bands of Religion; that our Arke may be brought back againe, that glory may dwell in our Land; and when we shall be removed hence, we may be received into the Land of glory.

One great expression of our Faith in God, and feare of him is Invocation of his holy Name; an excellent preparative and sure means to preserve us in the unity of the Arke of Christian Church, and save it from the condemnation of the World; to Petition the Rocke of our Salvation, the Author and Finisher of our Faith, the Founder and Benefactor of his Church: And therefore for a Conclusion of this worke, Let us Pray.

The third Part. The Prayer.

O Most great and glorious Lord God, who art wonderfull in justice, terrible in judgement, irresistible in power; be thou our feare and dread, in the perillous time; our shield and defence, a very present help in the needfull time of trouble: Be thou our hope and confidence in the dayes of wickednesse, and when the wickednesse of our heeles compass us about: thou who hast prepared mercy and truth for those that seek thee, prepare us for thy mercy and truth. Let all the Earth feare the Lord, stand in awe of him all ye that dwell in the World, for his salvation is nigh them that feare him. O fix thy feare in our hearts, that we never turn againe to folly: Let us see thy mercifull loving kindnesse, and partake of thy plentiful goodnesse, which

rich thou hast laid up for them that feare thee, even before
 the Sonnes of Men. O let not us dally with thy warnings; let
 us not be sailed on our lees, living in security and sensuality:
 let not the sentence of guiltinesse proceed against us; let all thy
 revelations of wrath upon every soule that d thevill; all the de-
 clarations of thy righteous judgements upon all sinners and against
 all sinne, worke in us repentance to salvation, not to be repented
 of: Let it worke an holy indignation, displeasure, and revenge
 upon our selves, that we have displeased thee; carefulnesse and
 care, that we displease thee not againe: a zeale, and vehement
 fire, to doe those things that please thee, that we may be sin-
 ners, and without offence, till the day of Christ: Let not us have
 our portion in this condemned World; but that it may be, with
 the heires of righteousness which is by Faith: Let thy Word
 take deep impressions on our spirits, take place in our afflictions.
 And because we are fore-warned, to fly from the wrath to come;
 assist us by thy grace, that we may bring forth fruits meet for
 repentance. Give to us great and dreadful apprehensions of thy
 glory and immensity, thy majesty and thy power; that we may
 adore thee, and feare thee as our God: and whensoever we make
 our addresses to thee, let us fall low on our knees before thy foot-
 stool with such humbled spirits, and devout postures, as may best
 expresse our conceits of thy greatnesse; our reverence to thy pre-
 sence, and our own unworthynesse to appeare before thee. Move
 us to serve thee in feare, and plant the reverence of thy Name
 and Laws in our hearts, that we may walke in all thy wayes
 with much diligence, great observation, and godly jealousy, over
 all our actions. Let the dread and reverence of thee, thy justice,
 and thy power; thy threats and judgements declared from Hea-
 ven, and many times on Earth, executed upon disobedient con-
 temners of thy words, make us to tremble at the recognition
 of our finnes, and in consideration of our guilt, and demerits:
 and then, O Lord, let the contemplation and meditation
 of thy sure mercies, and gracious promises, keep us in a
 uniforme constant course of obedience: let us thus passe from
 Faith to Feare, from Feare to Love, from the apprehensions of
 thy wrath, to the sense and comforts of thy mercies. Let thy
 Feare take such full possession of our Spirits, that we Feare nothing

but thee; we feare not poverty, shame, the power and malice of the
 men, nor any outward disadvantages and discomforts; that we
 shall not feare, though the Earth be moved, and the Hills be car-
 ried into the midst of the Sea; though the waters thereof rage
 and swell, and the mountains shake at the tempest of the same; for
 his salvation is nigh them that feare. he hath an Arke, to save
 his holy Church, to preserve and keep them alive. O holy Jesus,
 preserve and keep this Church, which thou hast founded on the
 selfe: save and deliver this Arke of thy strength from the stormes
 and tempests of the people, and the insurrections of evil doers: dis-
 cipline her in peace, adorne her with holinesse, build her up in unity,
 maintain her in safety in all stormes, and against all temptations
 and enemies, that she be not pestered with Heresie, Schisme, and
 Scandall. O deliver her from private interpretations, innova-
 tions of holy things, dotage about questions, and making endles
 strifes, strange Doctrines, and the Doctrine of the unlearned,
 and unstable. O thinke upon the Congregation which thou hast
 purchased and redeemed of old; unite all her members in the
 bands of Faith, Hope, and Charity; and when thou thinkest fit
 of externall communion. Let the daily Sacrifice of Prayer and
 Sacramentall Thanksgiving, never cease: let the Order of the
 Ministers which serve at thy Altar stand in Power; and send
 forth Labouers into thy Harvest, such as have Calling, as
 Aaron and Noah: make them faithfully to declare thy Will to
 the People; rightly to dispense thy Sacraments, and acceptably to
 intercede with thee for thy People: Preserve thou those whom
 thou hast placed in the Highest Order of thy Church, that they
 lay Hands sudden'y on no Man, but on such whose Lips may
 preserve knowledge, and whose Lives adorne the Gospel of Jesus
 and grace, blessed Lord, that though the Floods of Persecution
 and worldly interest, have lift their Waves to overwhelm thy
 Arke, yet doe thou Coast her in security over these Seas, and
 Pilot her in safety into the place of thy rest. O preserve thou
 us in the union and communion of this Church; let us have Noahs,
 Preachers of Righteousnesse, orderly called, and fully qualified
 for the Function; let us still enjoy the freedom of thy Gospel, the
 Food of thy Word, the sweetnesse and refreshings of thy Sacra-
 ments, holy discipline, publique Communion in thy Church, and
 all

the benefits of the society of the Saints. O let not our sin cause
 us to remove the Candlestick from us, to give away thy Arke, so
 as thy Vineyard to other Husbandmen, lest we be condemned; and
 shut out with the unbelieving World, but doe thou preserve us in times
 of like calamities, that we may passe over the Waves of this trou-
 ble some World, and be harbour'd in rest. O support us with thy
 strength, that when the foundations of the Earth be out of course,
 and the Nations of the Earth are divided and moved, so that the
 hearts of men shake at the tempests thereof, our hearts may be settled
 in thee, and thy sure mercies, and never-failing compassions: O
 move thy Spirit upon these Waters, that the Streames goe not
 out of our soules. the overflowing of ungodlinesse make us not afraid,
 of the great Waters of persecution, or any other affliction, drown-
 us not. O thou whom even the Windes and the Sea obey, now when
 the Ship of thy Church is tossed with tempests, covered with Waves;
 rebuke these Winds and these Seas, and let there be a
 calm, a blessed and universall Peace throughout the Christian
 World, that we may delight and reioyce in the promised blessings of
 the Gospel, our Swords may be converted into Plowshares, and our
 speares into Pruninghooks. And that we may be prepared for these
 tribulations, frame our hearts to an holy obedience to thy whole will, make
 us Heires of righteousness which is by Faith, and as besommeth
 us who look for that inheritance. Teach us by thy grace to de-
 spise the World, and worldly things, to lay up our treasure in Heaven,
 in charity and actions of Religion, that when thou shalt call on us
 to deposit these houses of clay, our earthly tabernacles which we now
 glory about us, we being Heires of Righteousnesse, may dye in the an-
 nual Communion of thy one holy Catholique Church; and after death,
 enter into our Masters joy, and at the Resurrection of the iust, be
 fully possessed of that Kingdome, which thou hast prepared for all
 that love and feare thee, and wait for thy coming. Grant this,
 O Heavenly Father, for thy mercies sake, and for his sake, whom
 thou hast appointed Heire of all things, Jesus Christ the Righte-
 ous, who hath given unto us his Spirit, the earnest of our Inhe-
 rance, who maketh intercession for us, and by whom we cry
 O Father. To thee Blessed, Holy, and undivided Trinity, be
 Praise, Glory, Worship, and Thanksgiving, now and ever, Amen.

ABRAHAMS



ABRAHAMS *Exile.*

Heb. II. 8. 9.

By Faith Abraham when he was called to goe into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whether he went, &c.

Abraham succeeds Noah in the Catalogue of Believers; but in the instances and expresse of his Faith, he was before him. and all his Progenitors upwards to Adam, and all that succeeded him, till our Lords Incarnation. In him it is remarkable; That through those many darkenesses, at such a distance, he saw his Lords Day, and he rejoiced. In him, for the transcendency of his Faith, did that Title of Honour belong, *The Father of the Faithfull*; he only of all of the first time merited that stile, and to him it is attributed indefinitely. Father he was to all his believing fore-fathers, and all his and their following Posterity; and consequently upon the same account, to him the highest blessing, which mortality was capable of, was assigned, and assured; and that by a thrice repeated grant and confirmation; *In thee shall all the Nations of the Earth be blessed*. which conignment, though literally made and verified in the Person of Christ, yet was symbolically and typically demised to Abraham; this blessing was to be derived from him, who was derived from Abraham; and therefore Christ is said (which is yet an higher Honour, an exaltation of Abraham above Men and Angels) *to take the Seed of Abraham*, Heb. 2. 16. And this blessing promised, is expressed to be *Abrahams bosome*, which yet is no lesse then the beatificall Vision, everling rest and security, *the sitting down with Abraham, &c. in the Kingdom of Heaven.*

But then, as *Abraham* was the Father of many Nations; so Faith the Parent of a numerous Issue of Religious Acts and Series: out of his loynes great Nations had their being and beginning; and his Faith gave sanctitie and holinesse, to many nobled glorious vertues; his Faith hallowed and consecrated his naturall and morrall excellencies and perfections; and enuiled them, holy and religious. Let Phylosophers talke of the beateination and connexion of the Cardinall Vertues, *i: gradu operantis*: most certain it is, that in all true Beleevers, all vertues, both Morall, and Theologicall, are closely concentred; and most signally and evidently they were so in *Abraham*. The moralist tells us, That Prudence is the *copula* of their Vertues; and Divines, That Faith gives being, growth, and perfection to holy duties, and then it ceaseth; as these say, where prudence there are all Vertues, *nullum numen abest*, &c. and no act is denominated good, without Prudence, this *mirat velut ignes, luna minores*; so in Religion: where Faith is, there is association and conjunction of all holy graces; if we doe seeve, we cannot but serve God; we cannot but live soberly, justly, and godly; and no act can challenge the appellative of Religion, which proceeds not from Faith: The prooffe of the former, is *Titus* 2. 11. 12. 13. and of the latter, *Titus* 1. 15. without it, they cannot thinke a holy thought; for, *animas non*; the naturall (and the unbeleeving man is he) receiveth, *1 Cor.* 2. 15. and where Faith is, (as the Sunne, attended with a numberlesse number of Starres, which she gives light and heat too; though with this difference, That when she shines clearest, they appeare least; and her setting, is their rising) so is Faith always attended and waited on with a glorious traine of comparable servants, holy graces, which also are her proper issue and off-spring, as well as retinue: all which, besides the former uses, are evidently conspicuous in this illustrious example, and noble precedent. *Abraham* beleeved, and therefore he knew and discerned the call, *My Sheep* (saith Christ) *know my Voyce, so low me*: so he harkned also to this Divine Call, and obeyed it: For it follows *he obeyed the call*: But yet observe the discretion of his faith: he went not of his own head, he examined not himselfe, he waited till he was called; he was first called,

and then he went : And yet his obedience is further note was an absolute, and if ever (under correction be it spoke) blinde obedience his Master said, goe. and he goeth : but the not all, he went he knew not whither ; this was highly *in verba Magistri*, and yet so strongly was he perswaded of goodnesse and truth. that goe he wou'd, and assured he was, the place whether he went to would be an after inheritance, it was not enough to beleieve for a while, and in the time temptation to faint and flag : No, after he arrived by the providence in that *terra incognita*, his Faith still taught his tendance on Gods leisure ; even in the Land of Promise, he submitted to the divine disposition, to be a sojourner ; and though the countrey were his own, in the divine designation, which eye of his Faith also perceived ; yet he would not enter in upon that account, he would live there as a stranger, till he would give him Livery and Seizin ; he would not take it on his own hand, but wait, till that Power which gave it him, should possesse him of it : and after all this, here follows an Act of submission. *Abraham* was contented with the meanesse of his condition ; and though a mighty warlike Prince, and the Father of many Nations, submitted to dwell in Tabernaacles with *Isaac* and *Jacob*, &c. so that you have these remarkable honours of his holy Faith :

1. The Prudence of his Faith he went not before he was called ; and therefore it is signally said, when he was called *senior dictum*.

2. The obedience of his Faith, as soon as called, he went he disputed not the order, he delayed not his observance ; when he was called to goe, he obeyed, and went : and by this characteristicke note, the Centurian proved his own authority and his souldiers and servants obedience. *Mat. 8. 9.*

3. The dependance of his Faith ; he went he knew not whither and yet was assured God would bring him to his desired Inheritance, and hereon depends and follows.

4. The confidence of his Faith, notwithstanding all those objections which flesh and blood could pretend against his Faith to invalidate it, and make him stagger ; yet he is resolved to goe, and was confident to finde an Inheritance : and the next

5. The perseverance and patience of his Faith, *He sojourned in the Land of Promise, &c.* And from hence we finde,

6. The humility and modesty of his Faith; he was satisfied with his allowance, and submitted to his fortune; *He dwelled in Tabernacles, &c.* And last we have,

7. The wisdom and considerations of Faith; his Faith relied not on a broken Staffe, an Egyptian King; but was founded on a Rocke: he obeyed, upon rationall motives and considerations; on solid Arguments, and certain infallible instances, *verse 10. For he looked for a City, &c.*

And here, upon these circumstances, I might enlarge; but that I am engaged to observe my premised Method. Onely by the way, take notice how pertinently, and powerfully the apostle Argues, from this proposed Method, to discourse his Hebrews into obedience and patience.

The Hebrews were all of them in a persecuted and afflicted condition, some one way, some another, for their Profession; many of them driven into the Wildernesse, forced to fly from, and desert their native Possessions, and habitations: But yet their condition was not harder then this of *Abraham*; their Revelations of Heaven and Eternity, were clearer, and therefore their Faith ought not to be lesse then that of *Abraham*, so varieties of accidents should discompose them, no distractions or difficulties of times, should dispossesse them of their hope, or rattle out them of their estate in reversion, their heavenly inheritance: they have but little Faith, and lesse patience, who think much to suffer a little while, a little inconsiderable worldly losse, especially if they be Christians; before whose eyes, the great things which are layd up for them that are faithfull unto the death, are most clearly presented: they pretend onely to Faith, that dare not trust God, unlesse they have all their desires in hand, and will not suffer the severest tyranny; much lesse, in some few blows, for all they can hope for: They are none of *Abrahams* Issue, they have nothing of his Faith, and so cannot reasonably expect any portion of his blessing; any blessing in this bosome. And thus I fall into my proposed way. And first for an Explication of the Words:

The first Part.

The Words are so plaine in the termes, that they need no Exposition; Onely a difficulty or two is to be explained. And the First is, How *Abraham* received this Call: and to this I shall but say little, because the Scriptures hath expressly said nothing concerning it: Onely in generall, it relates, That he was Called, but determines not how; so *Abraham* had an explicite Faith, of the generall grant of an Inheritance; but an implicite Beliefe, onely of the particular place: so we may boldly resolve he was Called; but we know not how, or in what manner God signified his Call to *Abraham*; and therefore neither can we without temerity, or presumption define, or conclude positively what Method or Solemnity, God used in the Call. Most probable indeed it is, That God declared his Will to *Abraham* and the Patriarkes, *Viva Voce*. Neither will I dispute whether this Call aimed onely at a temporall end, or had also a spirituall purpose; though to me it seems evident from *Ioshua* 24. 2. 3. that at once *Abraham* forsook his Fathers house and Idolatry; and he was called from the one and the other. And so also from *Gen.* 11. 31. we may conjecture, that God delivered his Commandement to *Abraham*, he imparted to *Terah* his Father, and *Lot* his Cousin; and so they all resolved to quit *Chaldee*, and to take part with *Abraham*, though they failed in the designe; for *Terah* being Old, Rayed by the way in *Charran*; after whose Death, *Abraham* took journey into *Canaan*. *Acts* 7. 2. 3. 4.

The second *Quere* is, When *Abraham* had this Call; this is a circumstance of time, and I shall not be inquisitive, or tedious in the discovery. Onely, briefly this account I shall give, *Abraham*, after the Death of his Father *Terah* in *Charran* went into *Canaan*, and was then seventy and five yeares old. *Gen.* 12. 4. which thus appears also from the context of the History: *Terah* lived two hundred and five yeares, *Gen.* 11. 32. and at that Age he died in *Haran*, *ibid.* *Abraham* immediately went thence into *Canaan*, *Gen.* 12. 4. *Acts* 7. 4. and was then seventy and five yeares old: and so also *Abraham*, *Terahs* youngest sonne was borne to him *anno* *atat.* 130. And thus much shall serve for this enquiry. The Doctrinall Part will be more large and now in order follows.

The Second Part.

1. Had *Abraham* gone upon a sudden humour of discontent, or a dotting fancy of change, or a pure pang of over-grown Zeale, the Enterprize had been folly, superstition, and impiety, and which is more, infidelity : had he gone without permission, or competent authority, it had been temerity and presumption, if not worse, sedition. Had he gone upon the score of a new discovery, and pretence of a forraigne Plantation, this had been credulity and designe ; or had he gone upon a report or narrative of the fertility of the Land of Canaan, this at the best, would be interpreted, but an innocent undertaking ; it were farre from being an act of Divine Faith. But *Abraham* had no designe, but that which every one should have in his Religion, and that is, to serve God, and testifie his obedience and duty to him : It was not a precipitate indiscreet Zeale which hurried him on to this change of soyle, but a sober and sound Knowledge ; not upon a whisper of his own spirit, but upon a Call from Heaven : and indeed, unlesse we have Warrant and Commission from God, we have no Power to *Exile* our selves, to impoverish our Families, to sell our Estates : pretended necessities will not serve the turne, they must be reall, and not of our own making, for even these are species of selfe homicide, and felony *de se*. He is a Disciple of Christ, who takes up his Crosse ; not he that either deserves it, (it is a sin, a misery and curse to suffer as a Murderer, as a Thiefe, &c. *1 Pet. 4. 15.* it is a Glory, and Crowne, to suffer as a Christian) nor he which pulls a crosse upon his head, courts a Martyrdome, when without any prejudice to his Religion, he might avoyd it ; that runs himselfe into a mischiefe, which he ought to decline ; *Crucis nec colimus, nec optamus, Min. Paul. pag. 97.* but if it be for well-doing, and if the Will of God be so ; if those sufferings be of his appointment, if thereunto we be called, then committing our soules to God, as unto a faithfull Creator, is matter and ground of present comfort and rejoycing ; and after, happinesse and glory : and then are we called, when we are tempted to a deniall of any part of our Christian Faith, to the omission of any holy duty, to beleeve, or practise any thing contrary to expresse Scripture.

or dictates of a rightly enformed Conscience in any instance whatsoever; For to professe, what we doe not beleeve, is damnable hypocrisie; and to practise what is unlawfull, is horrible impiety: If then we be required to professe, or practise contrary to our beleeife and perswasion; in this case we are called to suffer, and not to professe or practise what we beleeve not: much we may doe for the preservation of ourselves, dependants and interests; but nothing is tolerated to doe, to the dishonour of our holy Religion, or the losse of a good Conscience. When God and Man, Religion and Interest, Conscience and Worldly Relations are in competition then it holds, *He that loveth Father or Mother, more, &c. Matth. 10. 37. 38. Then, whosoever will save his life, &c. Mat. 16. 25.* as for example, If I am enjoyned the Profession of the beleeife of Purgatory (which opinion I am satisfied hath no ground, either in Reason or Religion) that I should subscribe to, or avow its truth and Religion; in this case, though perhaps the opinion be not a specie of it selfe hereticall, nor hath any annexed impiety to it; yet my subscription to, and affirmation of its truth, would be unsafe, if not damnable to me; and by consequent, I am called rather to suffer, then to hazard my Conscience, and Salvation, by my Profession of it: Lye; for so it is to me. Thus also if I be threatned with Plunder, Imprisonment, &c. for not joyning with interestesse Persons in an unlawfull Covenant, or for not subscribing to any unjust Ingagement, contrary to Duty, Laws, or Religion in this case, because Conscience ascertains me the practises are wicked and sinfull, I am not to comply with, adhere unto, or promote the Interest of a Party, but either to suffer, or be silent, to live peaceably and innocently; and if that will not serve the turne, then to suffer patiently and contentedly: for hereunto I am called: I am neither to be awed into heresie or impiety; I may neither assent to hereticall opinions destructive of an Article of Faith, nor consent to sinfull actions, repugnant to the precepts of Faith: And if upon this account I suffer, I am a Martyr *ceteris paribus* in both, if not equally: onely I must be sure that my refusall or deniall be upon good grounds, strong convictions of Conscience from

anc writings of holy Scriptures, and not upon meer probabili-
dams or jealousies, or far-fetched conjectures and fancies; that
his refusall, be not an humor or designe, a fullennesse or stiffnesse
of Spirit; but the motion of a sanctified heart upon Scripture
revelations.

be 2. This Call of *Abraham* we have Registered, *Gen. 12. 1.*
and it put his Faith to the triall and prooffe; for it runs in high
d terms, *Get thee out of thy Countrey, &c.* A strange and un-
se order and injunction, to relinquish and desert his Inhe-
ritance and Patrimony, and to travaile and finde out a new
style, and new acquaintance, and to stand to the courtesie of
strangers. It were needlesse to discourse of the fancy and con-
tent a man takes to his Native Countrey, (*nescio qua navale*
fidum, &c.) of the affection and piety he owes to his Parents,
the delight and satisfaction he findes in his Inheritance and
sufficient Family, especially if he be a man of Honour and Qua-
lity, for these concerns being the highest objects of naturall
desires; to leave these, seemeth all one, as to cast off Nature,
and Humanity it selfe. But yet this is the condition of a
Christian, God many times puts them upon trials, calls them to
offerings, to forsake all indearements, and adhere onely to
him; to love him for himselfe, and above, and before all others;
and to love others onely in and for him; and so Christ pro-
fessed not to his followers, the fullnesse of the Creature, abun-
dance of wealth, dignities, and thrones, outward successes and
prosperities, carnall delights and pleasures, confluence of all
earthly enjoyments; but harsh and unpleasant conditons, (such
would make the most affectionate servant forsake his Master,
the most faithfull Subject leave his Prince, and compound in
wiltme) Persecution and Tribulation, Poverty and Ignominy; no
other Arguments of Invitation, to submit to his discipline, did
he or his Apostles use, but such as were drawn from sufferings,
and the rewards thereof; neither indeed could they properly
have used any other; For Christ was the Prince of sufferings, a
man of sorrows; and the Apostles were banished, imprisoned,
mormented; not one of them but Saint *John* (and he escaped
death by a Myracle, when he was put into a Cauldron of
boiling Leade and Oyle) died a naturall death; and so not
onely

only by Precept taught, but by example demonstrated. They who will live godly in Christ Jesus, must suffer Persecutions, Saint Paul found it so; no sooner was he Converted, but Ananias was sent to Baptise him, with this Declaration *will shew thee how great things thou must suffer*, Acts 9. and ever after, he was a Commission-Officer under Christ. His Motto was *Quotidie Morior*, I dye dayly; and the Cross was both his delight, and his study. No sooner was David Anointed and Consecrated to the Kingly Office by the Prophet Samuel, but he was subjected to troubles and miseries; when we are once admitted into the Communion of the chosen Generation, the Royall Priesthood, the holy Nation; we ever are obnoxious to temptations, persecutions and afflictions; the very Blessings which we enjoy, are with Persecution. *Mark* 10. 30. Of the eight beatitudes mentioned *Matthew* 5. five of them have either meanness, or misery for the subject; *Blessed are the Poore, the Hungry and Thirsty, they that Mourn, the Humble, the Persecuted*; and as it fared with Christ, he was immediately assaulted by the tempter, upon his solemn designation and separation to the Office of Mediator by Baptisme, *Mat.* 3. 16. 17. and *Mat.* 4. 1. So it happens to every follower of Christ; as soon as they list themselves under his command, subscribe to his service, they are sure to meet with difficulties, sadnesses, and conflicts; the Devill, his Complices, and Agents pursue them with implacable fury, with wearied malice, and rage; the sentence is peremptory, *In this World you shall have tribulation*, *John* 16. 33. See but in what harsh Language God declared his Will to Abraham, the Words and Expressions were able to torment the Bowels, disorder the affections, disturbe the soule, and distract the spirit of a person not altogether as yett, who had any sparke of good nature in him; he saith not to him in a sweet or smooth stile, Take your Journey out of Chaldee, and travell thence into Canaan; but in severe and high Phrase, *Get thee out of thy Country, and from thy Kindred, and from thy Fathers House*: God will not seeme with his servants, he tells them plainly the termes and condition of their servitude, what they must expect and look for; neither would he have them to flatter or delude themselves.

lives with vaine hopes of I know not what imaginary felicities, not to build Castles in the Ayre, frame Idęas and pleasures, not fancies of Empires, Crownes, Riches, and Honourable Attendance ; but wisely to consider with themselves afore-hand, whether they like the termes, will observe the conditions, leave it, if that be required, to follow him, lest forsaking their pretended and acknowledged Master, he take vengeance on them for their Apostasy, and they become a taunt and scorn to others, Luke 14. 28. 29. 30. Look to it then, O Christian, what God requires of thee, consider afore-hand, what God hath called thee too ; its temerity and folly to take in hand so great an enterprise, unless thou intend to goe through with it ; it is sin and shame too, to forsake it, after thou hast undertaken it ; *He putteth his hand to the Plough, and looketh back, &c.* Luke 9. 62. whom money or preferment can seduce, or feare baffle out of his undertaking, to side or betray his trust to the adverse party, is too base and vulgar a spirit to be employed in any honourable service : Let none pretend to Christ, who either do not love, and fancies the World, or slavishly and cowardly follows it, who drives at nothing but interest, and is affected with nothing but losse or death, or the pre-apprehensions of either ; whom faire promises can seduce, or threats or hard usage rebear and stave out of his Religion, let him never take the name of Christian. Remember Lots Wife, who regretting the losse of her Countrey, and some gawdy Vanities she had there, was turned into a Pillar of Salt. Know then, and consider, O Christian, that all those tryals and sufferings, are thy portion in this life, that through many tribulations thou must enter into the Kingdome of Heaven ; If Called, thou must forsake all, and follow thy Master ; here, in bearing thy Crosse ; hereafter, in receiving a Crowne, *Per varios casus, per tot discrimina rerum, tendimus in Latinum.* God will have it so, for many reasons best known to himselfe ; yet some we have received from his fulnesse, which his Word as a suppletory, hath furnished us withall. As

1. These sufferings and hardneses tend much to his glory ; for by this means God is worshipped, served, and obeyed himselfe, and not upon a pretence, a designe or interest ;

this

this plainly demonstrates the ingenuity and sincerity of our Addresses and Attendance on God, when we lay aside all our respects, and have no ends or stratagem in our service, but to serve him, to glorifie him, and to be glorified with him; when there is no ingredient in our service, but love, and hope; when without secular ends, and not for secular advantages, we prosecute the cause of God; when we make not use of Religion, to draw on a designe, to satisfie a passion and lust; when we preferre Gods Honour and service, before our own interests; when we quit for him all those endearments and relations, which most naturally and orderly doe take up our affections; no longer or clearer testimonies of great love can be shovne: the good reason we have to doe so; God had no motive to love us, but his good pleasure; no end in setting his love upon us, but to save and glorifie us; and its but justice that we love him for himselfe, that without any selfe ends we strive to please him, and conforme to his will, who willeth nothing but our satisfaction and salvation; and no greater argument of love, than if God Calls us to it to suffer, to dye for God: he that will part with his God, to keep his Coyne; he that will desert his station, and neglect his duty, because he shall finde troubles and hardships, and miseries in the engagement and service, turnes Renegadoc and Apostate, and speaks plainly by his own confession, that the satisfaction of his lusts and interests, were none other, cheise ayne of his desires and object he sought for; God was not at all in his thoughts, his intentions were base and unworthy, servile and mercenary; he wore Gods livery, not for Grace or honour, but for pay, pillage or promotion. The Death of Job thought Job an hypocrite, and therefore he thus Argued. *Job serve God for nought, &c.* Job 1. 9. 10. 11. Well he knoweth, false-hearted, double-minded men, would not, for they are unstable in all their wayes, off and on, as they spy advantage; the reason of their service and pretences, is their success in prevalencies; if otherwise it happen, they curse, murmur, fret with impatieney; are apt to thinke God hath forsaken them, hath no mercy for them, they despaire, and in this desperate humour, speake evill of Dignities. But the Devill deceiveth

of received in *Iob*, he was an upright man, there was truth in his outward parts: By his patience, and constancy in his sufferings, but he declared his own sincerity, and confuted the Devils fancy; while evidenced strongly his love to God, and effectually baffled the malice of Satan; that he Preached the Devill was a Lyar, second a Murderer; *Iob* a sincere true man, who had not been so demonstrably known, had he not suffered. This clears his sincerity, and teacheth us this duty, That God is to be served, whether he be pleased to reward our services with Prosperity, or try them with Adversity; thus we glorifie God. And

2. We advantage our selves. Nothing more conduceth to the advantage and honour of a Christian, then to suffer for his profession, to obey Gods Call; for these adversities, detect and discover their concealed Graces and Habits, and wakes them eminently conspicuous, and notorious: Many wise and good men, had dyed under the Notion of weak men, Ideots, harmless, well-natured, easie Spirits, unlesse while they had lived, they had been put to the tryall: many affronts indignities, scornes and dishonours, have been cast on them; but indeed they retained reputation by them, whilest their Deportment were so heroicke, so Christian, under their Afflictions, that as the tramling of dirty feet gives brightnesse to the Brasse, so all those contumelious aspersions, and dishonourable usages, made them more glorious, beloved, admired; As the fire clenseth the Gold, so affliction manifesteth Religion, *1 Pet. 1. 7.* it is, that we may be found to the prayse and honour &c. These exercise many Graces, which otherwise are not so usefull. Faith, Hope, Patience, Selfe-deniall, and makes us exemplarily appeare, (which otherwise we should not) to be humble, meek, charitable, constant Beleevers; such Starres as these cast not forth their light, but in such Nights of temptation, trouble, and adversity. But as an addition, and complement of honour, God stamps upon them by their sufferings, the Character and Image of his Beloved, their Head; he conformes them to the Image of his Son, *Gal. 8. 29* and bestows on them the distinguishing note of *Children*. He deales with them as with Sonnes *Heb. 12. 6.* and after rewards them with an eternall weight of Glory, *1 Cor. 8. 17. 18.* That man knows little of

the Gospel, who is offended at the sufferings of Gods deare Servants, or declines the Honour and Mercy of sufferings for Righteousnesse sake. The more generous Spirits of the Heathen had the same thoughts of their suffering fellow Citizens, and of their sufferings. *Cicero* saith, *Qui nunquam cessavit curare fortunam, nullum nomen meretur.* And *Flor. lib. 2. cap. 2.* accounts the Romans greatnesse, from their sufferings, in the cause of their Countrey, *Magnitudo Populi Romani comprobatur calamitatibus.* And it was a true Observation which *Minutius Felix* hinted at to *Cassius*, *Aded omnes vestri viri, quos in exemplum predicatis, arummiis sula inalyti floruerunt.* All the Roman Presidents of Vertue and Valour, were notorious sufferers; and the most calamitous Persons for their Countreys sake, were the most renowned. And this their Phylosophers determined, concluding the Passive part of Fortitude, to be most Heroicall and Honourable. But now, if we consider, that our present sufferings, gaine us not onely Honour, but bringeth us Profit; that they are Advantages, as well as Glories; This thought, would almost perswade the most engaged Earthworm to part with his clay god, and wedge of confidence, for Christs sake, and for Heaven: And the Apostle tells us in plain terms they are so; *All things*, even the worst of things, *work together*, contrary to their nature and intentions, by a secret overruling Power, are engaged to plot and act *for the best*, the advantages of them *that love God*: and no greater lovers of him, then the resigned sufferers for him, *Rom. 8. 28.* A strange way of exchange, to gaine by the worst, to purchase by loss; to conquer by suffering; and yet so it is, *Rom. 8. 37.* *2 Cor. 4. 17.* *Heb. 12. 10.* and we experimentally finde it so. None have so great a share of the consolation of the Spirit, are so much renewed in the inner man, have such serenity of Spirit, and contentation of mind, as they who possesse their soules in patience; that is, who suffering according to Gods will, commit their soules to him in well doing as unto a faithful Creator; and this is a reason why we should submit, so as to see why God useth this Method: He brought Light out of Darkness, all things out of nothing: and this is as great a demonstration of his power and goodness, as the former; by the

ominy, to raise to Glory; by Death, to restore to Life;
 from Poyson, to draw a Preservative; to bring the best out
 of the worst. And it is Saint *Augustines* Observation, *Deus*
semper bonus est; God is so good, that we would never suffer
 evil to be, unless he were so powerfull also; that he could
 bring the greatest good, out of the most desperate evil. *Titus*
 sacked Jerusalem: This the Divine Providence ordered for a pu-
 nishment of the Jewes malice and wickednesse. Well, Ierusa-
 lem is an heape of stones, the Jewes are disperced; and this was
 used by God, as a fairer way, and more effectuall meanes, for the
 dissemination of the Gospel. This very order which God sent
 to *Abraham*, hath in it much concealed goodnesse and mercy;
 and though at first it seems harsh and rigorous, yet *propius in-*
venienti, it is full of grace and truth, as we may perceive by the
 following circumstances. *Abraham* (and so we need not wander
 for an example) is commanded to quit his Countrey; the De-
 signe was, he should quit Idolatry; and this former a proper means
 to bring about the latter; for to abide in his owne Countrey,
 had been a perpetuall obstacle to his then intended course of god-
 lineesse, (for what agreement hath the Temple of God with
 idols? what communion hath Light with Darkenesse?) and
 Idolatry was the Epidemicall sinne of that Nation: But if his
 abode there altered not his course, yet undoubtedly it had been
 very dangerous (and no Man is to venture his Religion upon a
 hazard, nor subject it to a temptation) in respect of his many
 naturall obligations and relations of Countrey, Parents, and
 Kindred; whereas by quitting his Countrey, and sojourning in
Canaan, he became disengaged from those ties of Nature and
 Native soyle, and fitly disposed to venture on Religion, and to
 make progresse in the wayes of godlineesse: For its most cer-
 taine, what the Roman Historian Observed, *Falsitate corrumpi-*
mur, nothing more destructive of Religion, then too much
 worldly prosperity; it makes men apt to forget, to extinguish
 and obliterate all notions of God and godlineesse; to pervert the
 principles of holy life, and set the will and affections upon the
 pursuit of phantastick, unprofitable, deceiving apparitions of
 pleasure and profit, pride, luxury, &c. is almost the inseparable
 companion of a full and high estate; and it is a great mercy

in God to afflict, that we may be humble, sober, wise, religious, devout : Out of very truth and faithfulness. God causeth his People to be troubled : And therefore *David* resolved, *It is good for me that I have been afflicted : that I may learn thy Statutes*, Psal. 119. 71. Afflictions makes us tractable and teachable, apt to receive Instruction, and to be kept to it ; but before his afflictions, he was, as *Jeremy* said of himselfe, *an untaught Calfe*. *I went wrong*, verse 67. he despised all counsel, and would have no correction ; and probably, had wandred all the dayes of his life, after the lusts of his owne heart, had he not been restrained and re-called by Gods afflicting Hand and Voice.

3. Religion is not a light perfunctory employment, but painful, serious, and laborious employment, *Res severa est verum gaudium*, *Seneca Epist.* 49. It requires great austerity of Spirit, strict performances, humility, selfe-denyall, mortification, effectually dereliction of sinne ; abrenunciation of the World, called, 1 Thes. 1. 2. *The works of Faith* : which as *Pisc.* in looking expounds, it is *πίστις ἡρωϊκή*, or *ἡρωϊσμός*, an active, working Faith, to kill and crucifie the old Man, and all his lusts, to mortifie a beloved darling sinne, to bring our bodies in subjection to be at enmity with the World, to refuse worldly pleasures, when temptations, beyond duty or safety ; to take paines in the cause of God, which is expressed by the following Phrase, the labour of love, which is *ἀγάπη κενήσασα*, a labouring love, such as sets us to enquire after the Law, to buy the Truth, search the Scriptures, to endeavour for a right understanding in the wayes of truth and godliness, according to our respective opportunities and capacities ; to put on the armour of Righteousnesse on the right hand and on the left : If we be not called to suffer and dye for *Christ*, yet we must dye unto sinne, and live unto righteousness ; If not to forsake our houses, yet our lusts ; if not to goe out of the World, yet to use the World as if we used it not, that is, cut off all our portion in this life excepting so much of it, as is necessary for our present subsistence, to secure our Inheritance in the World to come ; and this is our patience of hope also, as well as in the down-right suffering part, *Heb.* 10. 36. the burden of the Lord, a doing

the worke of the Lord in voluntary severities and abstinences, a separation from the World, 2 Cor. 6. 17. expressed by those summons, *Depart, depart yee, goe out from Babel, flee out from the Chaldeans, touch no unclean thing*, Esay 48. 10. & 52. 1. *have no fellowship with the unfruitfull works of darkenesse*, no commerce, that is, no compliance or confederacy with the workers of wickednesse, Rev. 18. 4. This is that which Christ speaks of plucking out the right Eye, cutting off the right hand; to relinquish whatsoever is deare or neere unto us, if it be an impediment, or a diversion from the paths of holinesse, or an occasion or inducement to sinne and impiety: all which was represented to the Church of God, under the name of the spouse, in that charge, *Psalm. 45. 10. Hearken, O Daughter, and consider, and incline thine eare: forget also thine own people, and thy fathers house. So shall the King greatly desire thy beauty.* &c.

4. God tempers the rigour of his precept, with the sweetnesse of a Promise. If the first part, the Summons, be dis-relling and unpleasant: The second part, the sub-joynd Promises, are comfortable and refreshing. God sends alwayes a gracious raine upon his Inheritance, to refresh it, when it is dry; he gives sharpe Physicke in a Sugred recipe; after a Seed-time of Teares, an Harvest of Joy. God leaveth not *Abraham* destitute, but promisethest a great reward; for his Country, *Canaan* a better Land; for his Kindred, a great Nation; for his Fathers house, he shall be a Father of many Nations. God in our offerings, would have us to contemplate on the excellencies, and depend on the truth, and rejoyce in the goodnesse of his promises, which farre exceed both the number and greatnesse of our hardnesse. And thus, after an order of sadnesse, he addes heavenly blessings of comfort; which I shall breisly describe in order.

1. *I will make thee a great Nation.* Great, both in number and multitude. Populous Nations descended from *Abraham* by *Keturah* and *Hagar*, Gen. 25. And great also in renowne and vertue, men famous in their Generations, who were after-builders in the house of Israel, issued from them, as Kings and Prophets.

2. *I will blasse thee: Make thee Prosperous, and Religious.*

3. *I will*

3. *I will make thy Name great* : Not onely to be the cher of the Faithfull by a perpetuall Decree ; but to be confed among the Nations, and revered among the Heathen *Iosephus lib. 1. Antiq.*

4. *Thou shalt be a blessing* : Thou shalt surely be blessed And not onely so, but *in abstracto*, thou shalt be a blessing selfe ; and also because, that expression, the Lord blesse thee *Abraham*, was the usuall forme of blessing among the Hebrews.

5. *I will blesse them that blesse thee* : Others shall be blessed for thy sake.

6. *I will curse them that curse thee* : All thine Enemies shall perish and be scattered.

7. *All the Nations of the Earth shall be blessed in thee.* both Jews and Gentiles, who are imitators of *Abrahams* ty, and followers of his Faith. And immediately hereupon confirmation of all, God appeared to *Abraham* ; which also a further comfort to him in his affliction. Thus, *Dolores volentes invicem cedunt* ; Heaviness may endure for a Night but Joy commeth in the Morning. Christ deales thus with his Disciples, he forewarnes them, what they shall suffer ; ever annexes to his predictions of affliction, succeeding assurances of mercy and comfort : *In the World you shall have tribulation : but be of good comfort, I have overcome the World* *John 16. 33.* After we are required to leave Father and Mother &c. A Promise is made for the receipt of an hundred here, and hereafter a life of blessednesse to all eternity. They are much mistaken, and the authors of their own misery who sit downe under a crosse in pensiveness and anxiety of Spirit, and never looks to that future glory which is preparing for them ; whereas if they did consider the after rewards, they would not count their present sufferings, &c. *Rom. 8. 18.* because they looke not at the things which are seen, but at the things which are not seen : Temporall afflictions and eternall consolations, are not incompatible, *1 Thes. 1. 6.* they alwayes meet in those, who abound in hope and confidence of an infinite advantage, when the day of restitution cometh. But if we have nothing but naturall dependence, no expectation or security of Heaven, the feare of Death

would

bounds us to Death ; we lose our Soules, to save our Persons and Estates ; our hearts faint and faile us at every shake, whereas we reflect upon that recompence which is laid up for Believers ; this would allay all our secular sorrows, allienate and ease the pressures we lye under, rejoycing in hope, *Rom. 12.12.* we shall not decline to goe any whither we are called to, to doe any thing is commanded, to endure any thing shall be dictated upon us ; we will run with patience the Race that is set before us, looking on, and for Jesus, the author and finisher of our Faith.

5. The former Observation is strengthened by that which followes, *He went, not knowing whether.* Know he did, That whithersoever he went, God was his exceeding great reward, *Curtius* said, *Ubi cunq, vir forsus sedem elegerit, Patria est ;* he was certaine, that what place soever the Divine Providence should guide him to, that should be his Inheritance ; what that place was, he neither knew by name, or situation, or description in a Map ; yet this exigent was he put to, to remove from a knowne certaine Inheritance, whereof he had seizine and actuall Possession, for a strange and unknowne Land, which he had onely in expectation ; a settled habitation, for an ambulatory wavering Pilgrimage : God requires of us to forsake our temporall present pleasures, which we taste, seele, and see, for that Estate in Reversion, whose excellencies, Eye cannot see, Eare cannot heare, neither can they enter into the Heart of Man ; onely we have some rude and unformed Idæa's and glimpses thereof, enough to make them amiable, and desireable. Flesh apprehendeth nothing, but what may be demonstrated by sense ; and carnall men move and act upon such advantages, as their Intelligence can conduct them ; and thinks folly and madnesse to lose an house, an Estate here, for a Mansion, and an Inheritance in Reversion. Faith moves not by the direction of sense, but upon the dictates of Conscience : Acts not with reference to the present conveniences, but according to the suggestions of Religion, and expresses of the Holy Spirit ; it makes the Believer follow the Heavenly Call, with an indifferency of Spirit, and neglect of the present emergencies, not respecting whether he

he goeth, what he suffereth for Christs sake ; for he knoweth
 and is satisfied, that he who hath promised is faithfull ; that
 will not tempt him above his ability, but will give an Issue
 and yet what a Beleever doth in this case. is no more, but what
 a wise provident, carnall man doth for his temporall Interest.
 The Merchant and Mariner leaves their Families and Possessions
 Saile into remote. and sometimes unknown Countries, where
 to endure all the hazards of Winde and Weather, depends on the
 firmnesse of a three inch Planke, and many times upon the
 strength and working of a Cable ; and all this he undertakes
 takes upon this score, in hopes that his Voyage may be
 (and, *Spes est rei incerta nomen*) advantagious, or honourable
 to himselfe, an improvement to his Estate, an enrichment
 his Posterity, though he knoweth not which way the Winde
 shall drive him, or into whose hands he shall fall : and this is
 the condition of all such who seek their fortunes, they leave
 the present modicum, in expectation of a greater proportion
 if it fall well, they are made ; if not, they are undone.
 Now a Beleever hath an advantage, and therefore more reason
 to follow his designs ; for though he leave his pittance here
 yet assured he is. he shall fall into the hands of his Heavenly
 Father ; all things shall goe well with him, and so his designe
 is both more Religious and prudentiall. This was the condition
 tion of the Hebrews the Apostle wrote unto, to be Plundered
 and expelled their Houses, Exiled from their Native Soyle ; to be
 vagrants and wanderers, without any settled place of residence
 but he confirms them by this consideration, this very Exile
 was long since prefigured, and as it were consecrated in Abraham
 him. If then our case be, as this of Abraham, or these Hebrews
 or as the Primitive Christians, whose Motto was, *Quos fugiamus,
 mus, habemus, quo fugiamus, non habemus*. Yet let the sacred
 considerations of Faith and Religion, and Reason, stablish and
 settle our minds and hearts in a patient submission to Gods
 good pleasure and will ; let them who have not hope, or
 have their Portions and their hopes here onely, fret, murmur
 and repine ; but for us. (Christian and beloved Brethren) let us
 be stedfast and unmoveable, abounding alwayes in the word
 of the Lord, forasmuch as you know, that your labour is not in vain

ne in the Lord. It was the Panegyricke which Chrysost.
 de of his Antiochians; *ἡμεῖς ἀπερχόμενοι τὰς φιλοφρονίας ἡμετέρας*,
 No contingency, disaster, seare danger, difficulty, or hard-
 ship could abate or coole their Zeale; nay, saith he, it did not
 only not extinguish, ἀλλὰ καὶ ἀντίθετον ποιεῖν, but did the more in-
 crease and kindle, *Hom. 4. ad Pop. Antioch.* Which brings in the
 6. The perseverance of Abrahams Faith by which he abode,
 7. There are some, who begin in the Spirit, but end in the
 flesh: their Religion is fierce and violent at the first declara-
 tion, but after cooles and shakes; like those Galls mentioned in
Jer. lib. 2. Hist. cap. 6. Quotum primus impetus est major quam
verum, sequens minor quam seminatum; their first charge is
 more hot then that of men, the very next fainter then the as-
 saults of Women; Like the Children of Ephraim, who being
 armed and carrying Bowes, turned themselves backe in the
 day of battell. They are all Religion at the first overture; No-
 thing but come see my Zeale for the Lord of Hosts; but the de-
 line is discovered the hypocrite raised, and it was the heate of
 lust, or the fury of a passion; their pretences, like untrimely
 fire, never comes to maturity: Of the two and thirty thousand
 which Gideon levied to fight with the Mideanites, two and twen-
 ty thousand poore spirited cowards, (who probably would va-
 mour highly of their valour at the first) deserted the service:
 and upon a second assey of their resolution, nine thousand se-
 ven hundred fell off. Those who by their Baptisme are listed in-
 to the number of Christs Souldiers; and when they are called
 to the service, are distracted with base unworthy feares and
 jealousies, and like white-livered dastards, either Apostate, or
 fine would; or are so softned and settled with ease and sensuall
 delights, that they cannot, or would not endure the burden and
 state of the day, are no Subjects of Christs Kingdome, no
 members of the Army of Martyrs, the company of Saints, no
 children of Abraham, nor respecting his temporall conveni-
 ences or relations, conversed in a farre distant Countrey, and
 moved there as a Stranger, never longing, or in his thoughts re-
 turning homeward; which is a new and more heightened tryall
 of his Faith, then the former: For now in this exigent, his
 expectations seems to be totally frustrated, and his confidences

dehuded, in as much, as after he arrived in *Canaan*, which depended on for a Possession, he obtained nothing permanent or fixed which he could owne or challenge, but a Sepulchre; and this also he purchased seventy yeares after his arrivall. Enterre his beloved *Sarah*, his Companion both in his Travels and Hopes. Neither did his Posterity Inherit any part or cell there, till some yeares after his life determined: and therefore, it is significantly expressed here, *He lived in Tents*, not in Villages or Mansion Houses, which are fixed Places of residence, but in Tabernacles, which were portable and moveable lodgings. He was necessitated to shift Quarters from Place to Place, sometimes to the Mountains, sometimes to the Champian; this he was put to with *Isaac* and *Jacob*; with *Isaac* seven and five yeares, and fifteen with *Jacob*. The more *Abraham* endeavoured the advancement and settlement of his Posterity, the less reason he had to expect it; all his labours proved celesse, and his hopes vaine: For while he promised himself a Countrey, he and his Wife lived and died there in the civility of Strangers onely; and his Posterity had no other to come for many yeares after them. And yet it had been content and satisfaction, if he could have continued there; a devouring deadly Famine drives him thence into Egypt for supply of Food: And even here also he was necessitated as a pilgrim to sojourn and wander. Flesh and Blood would have digested these difficulties and contrarieties; but that all failed, yet his Spirit rested contented and quiet, and he persevered unto the end, because his Faith was argumentative and rationall. For thus did he discourse himselfe into Contentment and Perseverance: What? though at once I be dispossessed of my inheritance and hopes; though I have nothing to live on but bare dependencie; yet I trust in God All-sufficient, True selfe, Wisdome it selfe, Goodnesse it selfe; I will not question his veracity, prescribe to his Wisdome, suspect his goodness: this I know and am assured of, that he can, and in his good time will, accomplish his engagement to my Posterity: As for me, he will conferre on me in lieu of all these temporalities, what is infinitely better, his Heavenly Kingdome in comparison whereof, the materiall Heavens and the glory thereof

the Earth and the falnesse thereof, are but meer emptinesse
 and vanities; for so it is further expressed, he looked high, farre
 above the Earth, at a City having a Foundation, verse 10. of this
 chapter. This very reason concludes his Faith not to be Enthia-
 sick nor fantastick, but as I said, discursive and rationally;
 Faith was sustained by proper and effectuall mediums, and
 therefore constant and perseverant, durable and unalterable, like
 a foundation, and in a subordination like to that Foundation
 its Founder his Faith relyed on. From all which Premises, these
 three generall Doctrines are deducible.

First. When God makes over to us any Promise, we are wholly
 to referre the Time, and Manner of its accomplishment, to his
 good pleasure and wise disposition; it belongs not to us to
 prescribe or determine any thing, in respect of either the way, or
 time of the execution of his just decrees, or performance of
 his gracious Promises; for this is not to submit to, but chal-
 lenge God; and which is more impudently daring, to impose
 on God; Its in Scripture expression *To tempt God, Provoke*
him, Psal. 78. 40. 41. They limited, they had the
boldnesse to appoint God, when, and how he should save them;
and this was, to provoke him &c.

Second. God accomplisheth his Promises in farre choyser bless-
 ings many times, then in his Grant are awarded or expres-
 sed. And yet this doth not breake his Charter, but commends
 his Liberality; For as the lesser is alwayes contained in the
 greater, so he that gives the greater doth also give the lesser;
 that promisseth the loane or gift of a Penny, and in lieu there-
 of sendeth a Pound, or in stead of a Pound, giveth a Diamond
 of the value of some hundreds, violates not his Promise, but
 plentifully performes it; and by his bounty and munificence,
 bindeth a new Obligation, and occasion of gratitude and ob-
 servance. And thus, because Earthly Inheritances are service-
 able only for our present accommodation, God was better then
 his word, in *Abrahams* construction, when he bestowed on him
 Heaven and Life Eternall. That Promise made to the Obedi-
 ent, in the fifth Commandement; or (if that be the meaning of
 the words) *The meek shall Inherit the Earth*, Math. 5. are both
 fully satisfied; when God calls his servants, the Obedient and

Meek out of this World, in their Youth and fulnesse of
 row, and Estates them in Heaven; because he gives the
Mat. 25 21. the body for the shadow, the substance for
 Image, the Truth for the Type; and so that Promise, *Ma*
10. 30. is made good, if performed here or hereafter; if re-
 penced with restitution of the same in *specie*, though that
 every respect may not be presumed, or the reward comm-
 into Eternity. And this holds in many dispensations of
 goodnesse, without a removall to Heaven, if God exalts
 understanding and spirits to strong and serious apprehens-
 and contemplations of his excellencies and perfections, w-
 we are here in an otherwise sad and tragicall Estate: as for
 stance; If he permits us to be indigent, and sharply nee-
 tous, yet gives freely of the treasures of his Wisedome in Sp-
 tuall Understanding; to make us rich in Faith, and abound-
 good Workes; If he suffer us to be persecuted and afflicted,
 yet affords peace of Conscience, and joy in the Holy Ghost
 in these interims, the love of God be shed abroad in our hea-
 and we be rooted and grounded in our hopes: If in ignom-
 and dishonour, and yet the Spirit of God and Glory rest
 us; If in maladies and bodily infirmities, yet the distem-
 and diseases of our Soule be removed and cured, and spiritu-
 health and life substituted; If dispossessed of our Inheritance
 and yet we possesse our Soules in patience, this is not to
 eeive hard measure at the hands of God, but good meas-
 pressed downe, shaken together, and running over: God
 these dealings is not hard or austere, but good and gracious
 us. And O that we had the spirits to discern, and the light
 to distinguish, and hearts to come, taste, and see how gracious
 the Lord is.

Lastly, *Abrahams* Heavenly mindednesse is considerable
 severall instances. In *Canaan* he sojourned in Tents, Amb-
 tory and uncertaine Lodgings; In Heaven he expected a City
 Mansion firme and immutable, of perfect and lasting repose,
Canaan he lived in the open Ayre, seperated from the soci-
 ty of the Natives; In Heaven, he should finde a foundation
 where are resident the innumerable company of Angels,

Sanctifying

sanctifying Spirits, the generall Assembly and Church of the first borne ; the Tabernacles he moved in, were the Workes of Mens hands, of their composition and fashioning ; the City of the living God was his owne Fabricke, God the Architect and Builder, 2 Cor 5. 1. So this City was not a terrene Habitation, Subject to mutations and casualties, by severall contingencies and modes of Governement, but an heavenly, whose Foundations cannot be removed or shaken. Here below, Cities are many times broken with divisions, factions, and Interests ; where we may not abide, unlesse we be a party (and there is hazard) or newters ; and then we are liable to be hated of all, and to be abused by every prevailing faction. This City of God, is furnished with the peace of God, maintained in a perfect and indissoluble unity of the holy Saints and Angels. O let the same minde be in us, that was in Abraham ; despise the World, because we thinke of Heaven ; not to be intangled with the lusts of the World, because here we are Strangers : in vaine doe we look for a Mansion here, unlesse here, as Strangers and Pilgrims, we abstaine from fleshly lusts, 1 Peter 2. 11. Unlesse by Obedience and patience in well doing, we goe out of Babylon, into the place which we shall after receive for an Inheritance : Unlesse we voyd and flee from the occasions of sinne ; unlesse we deny our selves, and become Humble, Patient, Chaste, Liberall, Mercifull, and Obedient ; *Invitamus ergo à Deo Patre, ut faciat & beata commutatione, Patrem Diabolum relinquamus ;* If we come not, or be not entertained when we come, *Perditiona ex se*, our destruction is of our selves. The whole I shall shut up with Saint *Augustines* words, lib. *Serm. de temp. Serm. 68. Novum hoc probationis genus, habenti propria, exilio indicere peregrina, ingerere laborem itineris quiescenti, impenare penuriam possidenti ; & tantarum facultatem Domino, necessitatem imponere peregrinandi. Libenter tamen fides accepit, quicquid arduum videbatur incredulis, & sententiam Dei tantumam qui optare videretur, accepit fidelis.* And thus I passe to the third Part.

The third Part. The Prayer.

O Incomprehensible, Immutable, and All-sufficient Lord God, whose ways are in the great Deepe, and whose Foot-steps are not knowne; who by secret method: of mercy, ordereth the saddest contingencies, to the advantages of thy Servants, and thy Wisdom and Power bringeth good out of evil: We glorify thy Wisdom, celebrate thy Power, magnifie thy Mercy, and thy Goodnesse, admire thy Providence, and doe most humbly implore thy Grace and assistance, that we with great attention, devotion, and much humility, may hearken to thy Heavenly Calls, the expresse of thy Will, and the motions of thy Spirit, and be ready to Obey in Heart, that at all times we may express our obedience by an effectuall mortification of our senses, and mortification of our lusts; and when thou pleasest, we may with a quiet and meek Spirit, be contented, and resigned in all changes of Person and condition; and when thou callest, readily forsake all our naturall Interests, Relations and Conversions. Let us not be tied to our Worldly endearments, or the fears, or loss of our Bodies, thy Possessions, be ever able to dispossesse us of our hopes of Heaven. Let us never practise any indirect or unwarrantable courses, either to procure, or preserve an Estate; that we being Pilgrims and Strangers here, in affliction as well as condition, may long after, and labour for a continuing City, denouncing our selves as Strangers in all modesty and sobriety: offering as Strangers moving homewards to our Countrey, the Heavenly Jerusalem, over-looking the present, and viewing the future, the Heavenly Mansions not made with hands, the Inheritance incorruptible, and defiled, that fadeth not away, eternall in the Heavens. Abraham besought the place of rest to the Sonnes of Abraham, to live forever with the God of Abraham. To which God, Father, Sonne and Holy Ghost, be all Glory, Honour, and Immortality, and to all Eternity, Amen.

SARAH

SARAH'S Seed.

Heb. 11. 11. 12.

Through Faith also Sarah her self received strength to conceive Seed, and was delivered of a Child when she was past Age, because she judged him faithfull who had Promised, &c.

Sarah was formerly *Abrahams* consort in his Exile; shee is now his Partner, in the Promised Seed; they were conjoynd by God in holy Wedlocke, they are not separated or divided in their holy Faith; and so, as neer as might be, the Apostle joynes them in his discourse, for honoured Examples of Faith and Magnanimity. *Abraham* followed the Voyce and Call of his Lord and God; *Sarah* follows the example of her Lord and Master (for so she acknowledged him, 1 Pet. 3. 6.) and is therefore the immediately following Example here; and indeed for the Honour of her Sex, is put into the Catalogue; even that Sex, though the weakest, may for all that be strong in Faith; and therefore it is emphatically expressed, *καὶ ἡ αὐτὴ Σαρά*, and also for the encouragement of the Hebrew Women, that they would submit to any conditions with their Yoke-fellows, and not through softnesse, delectacy, or wantonnesse, decline to partnership with their Husbands in their sufferings; nor through incredulity, or tendernesse, endeavour to dissuade them from their stedfastnesse, and pious undertakings. For the Hebrew Men were ambitious to be called the *Sonnes of Abraham*; and the Women, the *Daughters of Sarah*; and as they took themselves obliged to the imitation of *Abrahams* Piety; so these, so follow the Faith of *Sarah*; whom Saint *Peter* in the above-cited Place, commends, for her Obedience to her Husband;

Husband : And our Apostle here, for her Faith in God. *Through Faith also Sarah her selfe received strength to conceive Seed,*

The first Part.

The enquiry will here be, whether any extraordinary abilities were *de novo*, conferred on *Abraham* and *Sarah*, to strengthen them for Procreation ? And to this I answer, That though they were not simply unapt for Generation ; yet to humane apprehension it was altogether improbable, that *Abraham* and *Sarah* after so long co-habitation without Issue, should in length in their Old Age have Children ; for if in his young yeares he received no Children by *Sarah* ; much lesse hopes were there when he was an hundred yeares Old, and *Sarah* ninety and so if we respect *Sarah's* former sterility, and present infirmitie, that shee was both Old (*For it ceased to be with Sarah after the manner of Women*) and Barren, the Worke seemeth miraculous. For though *Abraham* received a new Generation faculty from God to beget *Isaac* ; yet certainly, in as much as *Sarah* both in her youth (and then the custome of Women continued with her) was Barren : of necessity shee must be more, when she was both Old, and that nie discontinued ; and so we may safely determine, God gave her strength to Conceive which formerly shee had not. This true, *Adam* begot a Child at the Age of 130. yeares ; and *Methuselah* at 187. *Gen. 5. 29. & 35.* but these lived eight or nine hundred yeares, and so were marvell. But after the Deluge, the life of Man shrank up, and shortened ; and in the period between *Abraham* and *Moses*, men lived not two hundred yeares ; for *Abraham* lived but 175 yeares, and *Sarah* 127. who yet are noted for old People. But in *Moses* time, they were reduced to seventy or eighty years *Psal. 90.* And so in that period wherein *Abraham* lived, probably there was more required then the ordinary strength of Nature at an hundred yeares ; (and though after *Sarah's* death he had many Children by *Keturah*, yet this was from the continuance of that supernaturall Power, which he received from the Begetting of *Isaac*) and as for *Sarah* to Conceive at ninety yeares, was certainly miraculous, seeing she in the prime and conceived pregnancy of her Age, was Barren.

But here another difficulty is to be cleared ; for *Gen. 18.*

Sarah

Sarab is reported to laugh at the news, that shee should conceive, and was sharply rebuked for her incredulity; how then can it be verified, That *through Faith shee received. &c.* or that *shee imaged him faithfull who had Promised?* To this Quere, it is answered, That probably this was not a laughter of joy or admiration, but contempt and scorne, conceiving the subject matter of the relation impossible, and so ridiculous: neither can shee be excused, for that shee knew not whether God himselfe, or an Angel delivered the Words: though as soon as she knew, she acquiesced in the revelation: For that positive assertion, *I will returne at a set time, &c.* doth evidently argue, that the assemer was either God himselfe, or an Angel; and Sarabs denying her selfe to laugh, is evidence enough, that she was convinced in Conscience, that he was God, or an Angel; neither could any one have rebuked her for incredulity, but God, who is the alone searcher of hearts; And so *Augustine* resolves it. *Tom. 4. quæst. sup. Gen. cap. 36. Dominus non redarguit Abraham cum riserit, quia illius risus admirationis & lætitiæ fuit; Sarab vero redarguit, quia fuit risus dubitationis, & ab illa disjunctus patuit, qui corda hominum novit:* Yet he thinks it a womanly modesty at first to deny it, though she was so ingenious, that after the reprehension, she neither defended it, nor replied, but Believed. Sarabs Faith then was mixed with incredulity, or weakenesse, like his *Marke 9. 24.* and though at the first conceit she seemed to dis-believe the revelation: yet a second consideration, mastered and suppressed this carnality; and so she received strength to Believe, and to conceive; her Spirit prevailed against the suggestions of her flesh, and her Faith prevailed over her naturall imbecility and sterility.

The second Part.

Let us next consider what strength our Faith may receive from the Premiies, and what issue this fruitfull President affords.

1. *Abraham and Sarab* before they received the Promised Seed, were almost out of hopes; they against and above hope, believed in and under hope; their Faith must be frequently exercised: And this is the condition of the Sonnes of *Abraham*, and Daughters of *Sarab*. The Children of Israel are promised Deliverance, yet after this, their Taskmasters are more rigorous,

rigorous, their Bondage more intollerable. and their yoke heavier: and after they returne out of Egypt. they meet with nothing but the representations of Death and seeming impossibilities of escape; the Red Sea before them, an Army of Egyptians behinde; and they were at a losse in themselves, till God by a myracle forced a way of Deliverance. Joseph is promised high advancement, and superiority over his Brethren; but for a long time he finds nothing but hatred from them; and servitude and slavery from the Merchants; and after all, he is sentenced to close imprisonment; and in this condition he lived, till God by an undiscernable way of mercy, preferred, and exalted him above his Brethren. David had a Crowne assigned him, and was actually and solemnly Enthroned, though not possessed; but before that he obtained it, he was chased like a Partridge of the Mountains; he was banished, and forced to hide himself in holes and caves; all he gained by it, was to be a miserable fugitive and vagrant; till God moved the hearts of the straggling Israelites to accept him.

2. That Attribute of God, which *Sarah* most considered was his fidelity or faithfulness; *She judged him faithfull*: This Word signifies, *truth, sincerity, to keep touch*: In Scripture sense it imports *power, and sufficiency to performe an engagement*. Thus impotent and deficient subjects are said to be false and lyars; *A Horse is a lyar*, Psal. 13. 17. that is, unable to deliver: great men are lies, they promise, but performe not, Psal. 62. 9. but God is faithfull, full of goodnesse and power, willingness and ability, Heb. 10. 23. Psal. 36. 5. & 57. the 2 Tim. 1. 12.

3. God pardoned *Sarabs* infirmity, upon her after repentance, and beleife: he charges not his Children with those errata's they strive against, and are to them invincible; neither doth he esteeme of, or censure them according to that principle which they oppose and deny; but according to that which is predominant, and the denomination is from the better or prevailing party. *Peter*, notwithstanding his doubting, is in the account of Beleevers; Why doubtest thou? O thou of little Faith. God will not quench the smoking flax, nor bruise the broken reed; Faith, even to the pittance and proportion of a grain

graine of mustard-seed, shall be accepted with him, whose property is to be easie entreated; And hereupon he entitles himselfe, *The good Shepherd*, because he taketh the weake Sheep in his armes; and the weake Beleever is received, though not for his weakenesse, yet even for that a Beleever *Rom. 14. 3.* God hath received him; he is Gods servant, *verse 4.* *Sarabs* infirmities are covered, her Faith commend'd her vertues extolled, her defaultings not mentioned. Gods goodnesse and long-suffering coloured and concealed *Jobs* impatience; and though he murmured, yet it is said expressly, *He sinned not*, because of his sincerity and faithfulness. Indeed the Law requires perfect unfinning obedience, and approves no Act, but what is *numerus numeris*, in every circumstance good, without the least defect or imperfection, *bonum est ex integra causa*; but the Gospel offereth more grace, accepts the weake if sincere, endeavours of Beleevers, *Psal. 103. 13. 14.* *Mal. 3. 17.* O then happy we, if we but faithfull servants, if our workings be but cordiall and upright; no evill adhering circumstance shall be ever able to condemne us: O that we would imitate this goodness of God; its the fashion of the world to extenuate or conceal our neighbours vertues, to proclaime their bad; which proceeds from a spirit of Pride, Self-love, Envy, Detraction, or Malice: The Character of our Heavenly Father, is the Lord good and gracious, long-suffering, and of great goodnesse, pardoning iniquities, transgressions and sinnes, not imputing covering them: O that we were like him in Charity; if we were, then our Charity would cover a multitude of faults.

4. *Sarab* and many Prophetesses, the Virgin Mother, and many other holy Women, recorded for followers of Christ, have sufficiently honoured that Sex for their Piety; and there hath been from Age to Age such of them as have remonstrated their magnanimity and sincerity. Saint *Basil* relates, That an Honourable Matrone immediately before her Death, used this Exhortation to those of her Sex, who were Spectators of her sufferings; *Remember (saith she) it was not onely the flesh of Man, was taken to make us Women; but his bone also; so we being bone of his bone, have received strength, spirit, and con-*

page with and from him, which we also should imploy in the crosses of our holy Faith.

5. Sarah received Strength; What is it that thou hast, which thou hast not received? It is God which raiseth Families, and gives Children, *Psal. 127. 3.* and if God give them, it is but just and congruous we returne them to him, consecrate them to God, traine them up in his discipline; and if he remane them, and call for them (as many times he doth) freely surrender and resigne them.

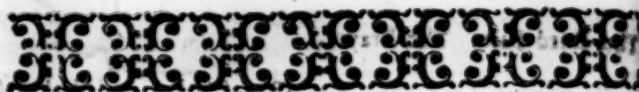
6. God afforded not this happinesse to Abraham and Sarah till their Old Age: God many times communicates this Grace to us, till our strength faile us; not that we should presume that God will doe so, because he may, and sometimes doth; but that we should not at any time disside his mercy, or driven into despaire: Some he calleth at the eleventh hour, and one Theife upon the Crosse: But we must beware, there is danger in all delayes; and no estate more dangerous then to deferre Repentance, till Old Age, or the Death-Bed makes us unserviceable for the World, and unable for the prosecution of its lusts: For though it be certain, that true Repentance never too late; yet it is also most true, that late repentance is seldom or never true.

7. Sarah, Wombe receiving life and Strength to Conceive, represents unto us the manner of our conversion to God. The soule naturally is dead in sinne, till by Faith in Christ Jesus, receives life and strength to bring forth fruits of Righteousnesse: there is a plattick formative vertue in the Immortall Seed of *Peter 1. 23.* which begetteth in us the new Man, which after God is Created in Righteousnesse and true Holinesse; And as *Isa* had not his being from his Parents, by their naturall generative faculty, but by a supernaturall assistance; and therefore he is said to be, not the Sonne after the Flesh, but after the Spirit, and of Promise, *Gal. 4. 23.* So it is not by Nature, but by a Power from Heaven, that Christ is formed in us, and he dwelleth in our hearts by Faith; *Iohn 1. 13. Who are borne not of blood, nor of the will of the flesh, nor of the will of Man, but of God.*

The third Part. The Prayer.

O Omnipotent Lord, the God of all consolations, and Father of all mercies, who gavest new strength and abilities to the decayed bones and impaired members of Abraham, even as dead; revive our dead spirits, give a spiritual being to our natures dead in sinne: Create cleane hearts, and renew right spirits within us; that we may dye unto sinne, and live unto righteousness. Thou who gavest power to Sarah to conceive, and bring forth a holy Seed, raise us by thy mighty power from the corruption of our natures, to the renovation of our mind, that through the immortall Seed, planted and watered in our hearts by the blessed spirit, we may receive strength and ability of spirit to conceive and forme Christ within us; to resist sinne, and adhere to godliness; and notwithstanding the barrennesse and weakenesse of our nature to be enabled in the inner, to performe all holy duties, to abound and be fruitfull in all good Workes. We beseech thee, most gracious God, to extend thy goodness to thy whole Catholique Church; deliver her from those oppressors that seek to devour her; comfort all her desolations; make her Desert, like Eden, and her Wildernesse like the Garden of the Lord, so bring forth holy Plants, so flourish in the House of God, and to worship him in the beauty of holiness: let joy and gladnesse be found therein, prayse, and the voyce of singing. Raise up unto her nursing Fathers and nursing Mothers; and strengthen her to Conserve, and bring up as many as the Starres of the Skie in multitude, and as the Sand of the Sea-shore, which is innumerable, to offer up unto thee the dayly sacrifice of prayse and thanksgiving; and after to sing incessantly, holy, holy, ho'y, Lord God Almighty, which was, which is, and which is to come, Blessing Honour and glory be unto him that sitteth on the Throne, and to the Lambe, and to the holy Spirit, now and for ever. Amen.

ABRAHAM



ABRAHAM'S Offering.

Heb. 11. 17. 18. 19.

By Faith Abraham when he was tryed, offered up Isaac and he that had received the Promises, offered up onely begotten Sonne, &c.

THIS is the tenth and last tryall of Faithfull *Abraham*. *Abraham* hath Observed from the Hebrews; but others the most grievous, dangerous, and uncounted; the elusion and complement of them all; and though each of them was sufficiently sad and dismall, and required great abilities of Faith to oppose them; yet all of them were short of this, in time, and seeming tyranny; it would have put any Man to Faith but *Abraham* to a stand, or a losse. It was a hard sentence to be Exiled; to fly into Egypt for maintenance; to leave his *Sarah* with the hazard of his life; to engage in a War against foure Kings, upon Loss score; to Marry his Mayde cause of the Barrenesse of his Wife; to part with her when great with Childe; to be Circumcised in his old Age; to leave his *Sarah*, and receive an order for the Election and reprobation of *Ismael*. But all these seem to be humane and moderate, in comparison of this which exacts such rigorous, inhumane, and prodigious undertakings; yet his Faith enformed him, that *(crudelitas hac est summum pietatis genus)* God hath enjoyed and required this Offering from him, and consequently provided with him to enter upon the Enterprize: For, *By Faith, when Abraham was tryed, he Offered, &c.*

The first Part.

The Record is famously knowne, you will finde it filed, Gen. 22. 1. the Words are plaine and cleare, without any ambiguity.

ity, unless we scruple at the Word, (tryed; when he was try-
 ed), *temptatus*, which signifies, *tempted*; and is so used by Saint
 1. 13. and a direct contradiction seemeth to be be-
 fixt this, when he was tempted of God, and this other enun-
 ciation, God tempts none. But to avoyd the repugnancy, and
 cure the ambiguity of the word: We must observe, there is a
 two-fold tryall, or temptation, according to Saint *Augustine*
 1. 42. in *Evangel. Joh. Una qua decipit, altera, qua probat*;
 the first consideration, the Devill onely is the tempter; our
 own flesh is a traytor or conspirator under this tyrant, to de-
 ver us up into his temptations, or perswade us to embrace
 them. God is said to tempt onely in the second sense; he will
 have our parts and sufficiencies examined and proved, so *Lyra*
 and *Aquinas*. And there is a vast difference betwixt these con-
 sidered temptations, as in many respects, so principally
 these: For an evill temptation is *allex* or *motus quidam natus*
clonare ad illicitum; Its a solicitation and seduction into sin,
 the subversion of our Faith: The other is onely *allex proba-*
tus; an experiment, probation, or discovery of what strength
 we have, to resist the temptations and motions of sinne and
 Satan: what sufficiency we have acquired in our Christian
 possession; *Deut. 13. 13. Exod. 16. 4.* and its a great deale
 more noble to masters a temptation, then to be freed of it;
 to overcome it, then not to be subject unto it; so *Lombard*,
 2. dist. 22. *Gloriosum est non consentire quam tentari non*
feri; and so the Devill tempts us to destroy and ruine us, *John*
110. 12. 1 *Thes. 3. 5.* God suffereth us to be tempted, and
 us unto the test, for our good, that in the evill day we may be
 able to stand; *Act. 3. 10.* sometimes for our humiliation, either
 to praise him for what we have received, or to beg of him
 what we lacke, or to burne out the drosse, till it be pure, and to
 ke away all tinne. *Isay 1. 25.* sometimes for our exaltation, to
 waken us from a sloune, by a bon on the Eare, and glory in
 our grace which is sufficient for us: Sometimes for the advan-
 ce of others, for their imitation, if we hold out and stand
 firm in the Faith; for their caution (if we fall or faint) and com-
 fort. *Gal. 6. 1.* and sometimes to stop the Devils mouth, and
 to sound him in his wisdoms and projects, *Job 1. 9.* But the
 same

same *Augustine* in the fore-mentioned place, opens this more fully yet: *Sed quomodo tentat, ut sciat, quem latere potest, antequam tentet, ut sciat (hoc est) ut scire nos faciat, latet se, sed non Deum. admittit, vero tentatorem, & suum sui cognitorem;* and so he expounds it, *lib. 4. d. Gen. lib. cap. 9.* and *lib. Sermon. de Temp. Sermo. 72.* his tryals are to gaine himselfe knowledge, or experience of our present or after purposes (he knoweth our thoughts afar off, even before they be thought; all the recesses, the windings and doings of our deceitfull hearts, are open to his eyes; he foreseeth all our desires, depths, and drifts, and can, if he please, discover them, before they be contrived) but for a discovery and evidence to us, that we may know what is within us; whether be sincere Penitentes, or handiome Hypocrites; whether hearts be sound, or rotten and false. And though God said, *32. 13. Now I know that thou fearest God, &c.* yet this is to be understood, as if God had not before known what would prove to; but it is, *humanitatem d. h. um.* as if he should have said, Now by this Act of singular Faith and Obedience thou hast given so evident an evidence of thy Faith, that I been ignorant thereof. now I should have known it, it needs no further disquisition nor other discovery, or experiment but this, thou art my command, Offered Isaac.

But what, Doth the Eternall Lawgiver give orders for breach of his own Eternall Decrees? Doth he command a thing, contrary to his own Commandement, to Kill his Son, to become a Parricide; or how can this Precept be reconciled either with Gods goodnesse, or *Abrahams* innocency?

Certainly this fact of *Abrahams*, was not directly against positive or naturall Law of God; for howsoever, not to Kill is a Morall Institution; yet in as much as God hath an absolute unlimited, (and I may further adde) an Arbitrary Power, over the Lives and Estates of his Creatures, whatsoever he orders concerning them, is most holy, and just, because his Will is an adequate Rule of all Justice. It is true, God doth not usually make use of his Prerogative, as in the event he did with *Abraham*; but doe it he may, if he will, and we must not so murmur or repine, but conforme and will what he will.

Augustine Epist. 65. Necesse est, ut volumus, quod ille vult, suum voluntatis nec executionis fas est recusare; nec omnipotentiam licet evitare. God is above all Law, and doth binde or loose the hands of Men at his pleasure; and to doe what God commands, cannot be against nature, seeing he is the God of nature, and Author of it: neither is it a fact against his Commandement; because in this case, Man is but the Executioner and Officer of his Law; and so it is not in strictness Mans Act, but Gods; and therefore most just. Thus God hath prohibited Murder, and so strictly ties us to its observance, that unless we have competent and lawfull authority or calling thereunto, or expresse commandement from God for it, we are unnaturall violators of this Law of God: But if we have a Precept or Authority from him, we transgresse not, for he hath *in vita, & rebus*: he may dispose of our lives and fortunes, as he pleaseth. And so the Levites *Exod. 32. 27. 28* had no Legall Power over the Persons of their Brethren; but being designed by speciall order from God himselfe for this worke, they had full Commission for what they did: and so, if the Israelites of their owne heads, or score, had spoyled the Egyptians, they had been Felons; but because they had a lawfull Authority commanding them, they are quit by all Law, both from Usurpation and Felony. And the reason of this is, because that howsoever the Law be Eternall in the sanction, yet it is variable in the instances thereof, and particular determinations; as to Murder is against the Law: but when a Man is to be accounted a Murderer, the Law expresses not. *Abraham* then having Authority to doe this Fact, doth not transgresse the Law; which if he should attempt, or but project the like, or farre lesse, in the same kind without the same, or sufficient order, we are notorious Delinquents and Malefactors. The generall, ordinary, and perpetuall obligations of the Law, is the rule of our actions and obedience: The extraordinary, particular, and personall temporary instances, are not to be drawne into consequences, nor imitation. *Abrahams* Faith was then resolved into these Principles.

1. We are absolutely and indispensably without all demur

or counterplea, without all hesitation or tergiversation to obey God in all things.

2. Gods Will and Sovereigne Authority, is the most exact and proper rule of Justice.

3. God is most good, and most wise, and therefore commands nothing irreconcilable and inconsistent with his goodness and wisdom.

4. To Kill a Son without expresse warrant, is contrary to duty; but to offer him to God, when God Calls, is both Obedience and Sacrifice: and with such Obedientiall Sacrifices God is well pleased. Adde to all this, God commanded not the Act for it selfe, (that is) he did not command it to be done with an intention and purpose, that it should be done; but only to prove *Abraham*, whether he would doe it or no, upon Gods order: And therefore we Reade, That though it was not done yet God takes his Order to be fully satisfied, and exactly obeyed and counts it as done, (for Gods designe took place, and the ultimate end of it was perfected) for that he Obeyed his Voyage *Gen. 22. 16. 18.* And though *Isaac* was never hitherto an Holoocaust; yet in the Text, he is said expressly to be Offered: *Offered Isaac*; His attempt is valued from an acceptable sacrifice

But further you may demand, How comes *Isaac* to be *Abrahams* onely Sonne? Was not he a Father to *Ishmael*?

Yet his onely Sonne he was, (though before him he had *Ishmael*, and after diverse Children by *Keturah*) for these reasons

1. In reference to the expulsion of *Ishmael*, the Sonne of the Bond-woman, who was outed of his Family by a Decree from Heaven.

2. In reference to his Wife *Sarah*; she onely had *Isaac*, and because she had no more, he onely is accounted the Legall Heir to *Abraham*: and this makes an onely Sonne.

3. In reference to his affection, and tenderneesse over him, his delight and his onely hope, who was a long time expected and desired; and, at last, got by a Miracle, in his Fathers and Mothers old age. And so further to

4. In reference to the Promise, whereof *Isaac* was the Subject: as is expressed here in the Text. And

9. In reference to the Line and Posterity of *Abraham*:
For in Isaac shall thy Seed be Called. And thus much for the
 clearing of the Words: now followes the

Second Part

1. *When he was tryed.* Many times he had been tryed be-
 fore, but God will have him further sifted: he puts his Chil-
 dren upon severall tryalls, as in a troubled Sea, one billow falls
 in the neck of another: So in this enraged World of wicked-
 esse, one affliction follows close at the heeles of another; and
 we are no sooner freed from Egypt: but *Pharaoh* pursues us.
 Our life is of few dayes but those full of trouble, *Job* 14. 1.
 Every day hath his trouble, his evill, *Sufficient unto the Day is*
the evill thereof, Mat 6 34 Our life is a warfare, a restlesse em-
 ployment, a time of conflict: after one skirmish is over, we
 must prepare for another. *David* out of the Mouth of the
 Lion, and the Paw of the Beare, falls into the hands of *Goliath*;
 and after, under *Sauls* rage and tyranny; and at last a Rebellion
 was hatched against him by his owne Son and his Counsellor,
Absalom and *Achitophell*. But why, after so many and great
 Turances of fidelity and loyalty, should God yet require fur-
 ther Evidence? Certainly, where God hath bestowed eminent
 Graces, he will have them eminently conspicuous; where he
 conferreth great assistances of habets, he exacts proportionable
 tryalls thereof. *Job*, upright above all Men in the East, and there-
 fore that his Faith may be more glorious, he must of all others
 be most put at. God gave *Moses* an exceeding great Spirit, and
 he therefore is to sustaine the barden of Israel. God will not
 have his Graces idle in us, but according to our abilities and
 strength, exercised and employed.

But here is more in these Words, *When he was tryed*, as if
 he had never been tryed heretofore: 'Tis true, he had undergone
 severall tryalls, and those sharpe ones too; but yet, none of them
 in respect of this, could merit the name; the Holy Spirit (as if
 all the others were nothing) bestowes the denomination on
 this. Ordinarily, every man in the progresse of his life, meets
 with some one remarkeable accident, danger, or affliction, which
 above all others he may call his tryall: Every day a man liveth
 in an evill day; *Few and evill have the dayes of the years of*

my life been, &c. Gen. 47. 9. yet a Man shall light on one more notable, an evill day indeed, which for its malignity farre surpasseth all otheis, and is therefore called *Ephes 6. 13. iniquitas et nequitia, the Evill Day*. A professed Souldier, in his experience, may tell you severall conflicts and skirmishes; but not above two or three set battailes in full bodies in his life time.

2. Abraham was tryed; so was Job, an upright man. David, a man after Gods owne heart. Judgement begins at the house of God; the fiery tryall can be no strange thing to Gods Children, when as his owne shall be sure to passe and endure it; strangers are onely excepted: Let none pretend to an exemption or protection from the usuall contingencies, which in all ages have attended Gods separated servants, Calamities and temporall Troubles, Afflictions and tryals; for its necessary they should happen, that those which are approved, might be made manifest; as the Apostle in another, though not altogether unlikelike case, 1 Cor. 11. 19. that our Faith may appeare precious like gold, and be found to the prayse &c. 1 Peter 1. 7.

3. Abraham was tryed: Probab y Sarah knew nothing of it and so no mention of her tryall or faith in this instance; God who knoweth our frame, remembreth the dust. considereth the gold; he dispenseth his afflictions, according to the abilities of his people; he spares Sarah for her weakenesse, lest the severity of the tryall may baffe her Faith; he layes the whole burden on Abraham, because strong in Faith, able to beare it; he knoweth every vessels bearing, and will not oppresse, or overload them lest they sinke or founde. before they be harboured; what he will not lay on some, he chargeth home on others: This is most undoubted, he will not suffer any to be tempted above what they are able, 1 Cor. 10. 13. and that he disposeth of all things most wisely, for the advancement of his glory, and the eternall advantages of his creature.

4. Abraham Offered: Thus it is said, though he did but enterprize and attempt it; he did Offer what was commanded intentionally, though not in the execution and event; God accepted it as done, because he seriously resolved to doe it, and oftentimes rewardeth the will for the deed. He who will not allow of a good intention in a bad action, both condemnes

evil thought, (Adultery in the Heart, a Lust, and desire of sin) and approves a good motion, a sincere intention, and purpose of mind, without any subsequent act, we are good enough, if our obedience be but sincere. *In magis & voluisse sat est* : For God is so good, that if there be a willing mind, it is accepted; as the Apostle in another case; but it holds, and is the same in all, 2 Cor. 8. 12.

5. Abraham Offered; that is, as its expressed Gen. 22. 16. 18. If obedience be not in all cases, certainly in the most, it is better than Sacrifice; for Sacrificing separated from Obedience, is the Sacrifice of Fooles, of Hypocrites; but Obedience is always a good and acceptable Sacrifice: *Qui innocentiam colit, Deo supplicat*, Minut. Felix. He hath shewed thee, O Man, what is good, &c. Micah 6. 8. And this is the direct, proper emanation, the highest and plainest evidence of Faith; and therefore is called, *The Obedience of Faith*, Rom. 1. 5. & 16. 26. And in Saint John Baptists Divinity, the *Believer*, and the *Disobedient* are the two termes of opposition and distinction, ὁ πιστεύων, and ὁ ἀνυπακούων, Iohn 3. 36. The best way to try our Faith then, is to enquire and look after our Obedience; if we doe the Commandements, adorne our Faith with an answerable conversation; if our respects to Gods Call be entire, regular and constant.

6. Abraham Offered, because God commanded; we are also to surrender our Children to God that gave them, when he sends his Apparator, Death, to Summon them; and that by way of Offering, freely and cheerfully: So *Origine Hom.* 8. Exhorts, *Latus offer Filium Deo, esto Sacerdos anima ejus.* Abraham did more, he limbecked bound his Sonne, and bent his Sword to slay him. But now the affections of Parents are so cemented to Clay, that rather then they will Offer, they will perswade their Sons to offer to strange gods, strange inventions, if they be but new; but if Children are to be Offered, then they are to blame who strive to reserve them, when called for; and they are called for, when we have used all lawfull means for their preservation, but the event followed not. Then to blame are they, who only endeavour for a great Estate for their Sonnes, but never Offer them to God, respect not what Religion, rather what

what fancy, humour, designe, wickednesse they follow and ad here to.

7. *He Offered* Isaac, the Promised Seed, his one'y begotten Sonne, of whom it was said, that in *Isaac*, &c. Faith en joynes Sacrificing; and the obligations of Nature, directs us to offer to God; but both Nature and Religion, prohibites the offering of a Sonne; much more, to make an Holocaust of him that was, first to Kill him and then to turne him into Ashes and especially, if an onely beloved Sonne, a Sonne in whom are found all endearments, tendernes, and sweetnesses. The Apostle reduceth all to these two pleas and restraints, Of Nature, and Religion. Of Nature, That he was his onely Son, and therefore it was a great condiscension of Faith, to submit to the order, therefore it was a point of extreame difficulty to captivate his reason to the obedience of Faith. Of Religion, He was the Promised Seed, and therefore it was a most execrable Act and wretchednesse to destroy him, by whom Salvation should come into the World. But against this, he opposeth Gods Omnipotency, Truth, Goodnesse, Wisedome; and his Faith taught him to Prophesie, *God will provide, &c.* Gen. 22. 8.

1. Then let us heare the pretences of Nature. It were a most needlesse to discourse of the strong affections of Parents towards their Issue; they are better known then expressed, and scarce to be known by any, but him who is a Parent. Even Brutes have an instinct to nourish, provide for, and protect their young ones; we have heard but of few (and those few are *signified* of *Pharisees* and *Antiochus*) who yet hath forfeited their naturall affection, though some there are, as the Apostle notes. *Rom. 1. 31. 2 Tim. 3. 3.* who are *ungrateful* but these are unnaturall Monsters: For the propensions of Nature, as to desire, so to love their Posterity, are ordinarily strong and violent; no man never yet hated his own flesh, and Children are *partes parentis*, Flesh of their Flesh, and very often are *intensive*, with greater degrees of affection to be beloved by them, then themselves, though they be no dutifull Children; witnesse the repeated expressions of love in *David* for *Abisalom*, *O my Sonne Abisalom, my Sonne, my Sonne Abisalom, would God I had dyed for thee, O Abisalom, my Sonne, my*

Sonne

Bonne, 2 Sam 18. 33. And that sad complaint of Jacob, If ye take this also from me, and mischief befall him, &c. Gen. 44. 29. And there are reasons in nature, as well as experience, to confirm this; for there is an impresse and desire of nature in every man to perpetuate, and out-live himselfe in his Issue; and for this Reason Phylosophers tells us, that love rather descends then ascends: Children love not their Parents so holly, as Parents doe their Children, because the Parents survive in their Children, and their Children (downwards still) in their Children: And which is yet more, Children are reflections and perspectives of their Parents. they are the Parents themselves, but more visibly, and therefore more lovely and amiably. And this was *Abrahams* case, he was a tender Father, he beheld much loveliness in *Isaac*, and his onely hope of surviving after his Funerals, was in him. Yet this was not all, he was not onely his beloved, but was also his onely Sonne; an onely Son hedgeth in and encloseth all his Patents Bowels; where there are many, there is a distribution of them, and each takes his share and Portion; even as that Fountain, which sends its Streames into different Rivelers, never increaseth into a great River, being spent in narrower receptracles: and the losse of an onely Sonne, is the losse of our life and hopes, which hardly admits of any suggestions or persuasions of comfort. *Rachel Weeping for her Children, would not be comforted, &c. Jer. 31. 15.* And the holy Spirit, when he would expresse the violence and distemperature of this Passion of Griefe, and the bitterness of the Grieved, Phraseth it, a Mourning for an onely Son; *Make thee Mourning as for an onely Sonne, most bitter lamentation, Jer. 6. 26.* which expression is also used, *Amos 8. 10.* And yet there is another incentive of his affection; In *Isaac* all the degrees of love were not onely united and concentred, but were strongly rooted and unalterably settled by his long conversation with him. For now if we beleeve *Iosaphas*, *Isaac* was five and twenty yeares old; and its usually observed, that as Children grow in accomplishments full and yeares, so our loves are fixed and radicated: And *Abraham* had reason to be so, for *Isaac* was a rarely accomplished Person, with all the ornaments of Nature and Grace: so that his Faith and Obedience, hath by some been paralleled, and by others

others preferred to *Abrahams* : And it is by many disputed whether *Abrahams* Obedience, or *Isaacs* Patience, deserved the higher repute. Add unto all these that the Death of an onely Sonne, whether by diseases or violence, is a tragicall sight to the Parent ; but then for the Father to Kill him, and he who gave him life, to be his Executioner, seems to be not only against reason, and the affections of nature ; but also directly against the Precepts of Religion, and dictates of Piety : And therefore

2. Let us observe what Arguments, Religion might frame to prejudice the designe, what Apo'ogy *Abraham* might draw from Divine Oracles, to dery the Fact. For in him, *Abraham* did not onely destroy an onely Sonne, but all Mankind ; for his hopes of a Posterity, so the hope of the Gentiles, and the glory of the People Israel were founded in the Person of *Isaac*. For *In eius persona perire videbatur, tota mundo salus*, as *Cyprian* : It seemed at once to frustrate all the Promises, and anticipate the Salvation of the World ; nay further, it seemed contradict not onely Gods goodnesse, but his will ; For he doth not the Death of a sinner ; neither doth he so much as permit or allow one man to take the life of another : he that is a Murderer, a transgressor of the Divine Will revealed in Scripture, and a most proportionable just Punishment, is threatened and commanded : *He that sheddeth Mans Blood by Man shall his Blood be shed* : Much lesse doth he approve of Humane Sacrifices. The Devill indeed is a Lyar, and a Murderer from the Beginning, he delighteth in Blood ; and those are his best servants, and fittest agents, whose feet are swift to shed Blood : it is his delight to have our Sonnes and Daughters offered to him, and so at once it seems directly to thwart and oppose all former Laws, and to null and voyd all the Promises ; to deprive *Abraham* of a Sonne, and the World of Salvation ; to cut off, and cashier his hope of Posterity, and the World of restoration, by the Promised Seed, the Messias, who was to be derived from *Isaac*.

These, and many more such Objections, would a carnall heart have framed from these premised Apologies of Nature and Religion ; but Faith confutes all these, and whatsoever can be per-
tence

ended by the definitive sentence of two universall and infallibly true Propositions. God is True. God is Just ; and both Nature, (that is in this sense) right reason, and all Religion, will subscribe to the truth and evidence of both ; for as it is the *minimum quod sit* of naturall Religion, to assent to this truth (that God is) which is so Universally acknowledged by all people, of all sorts ; so, right reason will undeniably conclude, from that first principle of Nature and Religion ; That whatsoever God, (that all being) shall reveale, is most true ; and whatsoever he shall command, is most just ; and as therefore I cannot erre, while I beleeve nothing but what he hath asserted ; so neither can I sinne, while I doe nothing but what he hath commanded. So that his Faith waved all the former exceptions, and relyed onely on these two firme and rooted Principles, Gods Fidelity, and Justice. Where these two considerations are presented unto us.

1. The close adherence of Faith to its Object, and its acquiescence and complacency in that adherence ; none of all those suggestions of carnality, nor any humane reasonings could remove his Faith from its hold, nor shake its resolutions ; no violences could beare it from its rocke, (whatsoever flesh and blood can pretend to the contrary, his confidence and assurance is still the same) its fortresse and refuge ; for to this was he driven, and this he will keep and stand to ; that God hath promised. and that he will effectuate what he hath promised ; and whatsoever seeming impossibilities are opposed, he can effect what he pleaseth ; he can rayse Children to Abraham out of stones, and by death bring them to life, *Psal. 46. 1. &c.* This was the substance of the three Childrens answer to *Nebuchadnezzar*, *Dan. 3. 16. 17.* and the ground of *Jobs* resolution, *Job 13. 15.*

2. The method which Faith useth to resist such temptations ; it granteth all the premised considerations, but superaddes more weighty and considerable to be thought upon ; it rejecteth no proposall of nature, no overture of reason ; but by an overruling Power, maketh nature to resolve contrary to its own propensions and reason ; to reconcile what of it selfe it could not ; advancing, but indeed bending, it to Divine Mysteries, and so

doth not destroy Nature, but perfect it ; doth not overthrow
 reason, but exalts it, and regulates both ; for supposing the cr
 causes of nature good and binding, yet Faith sores high, an
 views that which nature cannot see, and embraceth what sh
 cannot comprehend, that though death deprive *Isaac* of a p
 sent being, yet that God who gave Power to dead *Abraham*
 beget, and dead *Sarah* to conceive him, hath as much power
 raise him from death, and returne him againe. No question
 grieved as for his onely Sonne, in the bitterness of his Spirit
 and so nature had his worke, (for he was no Stoicall antipa
 nist) yet Faith (which indeed is its proper worke) comfort
 him, and assures him that God, according to his immutabili
 and infallibility of his Promise, would not take him away fo
 ever, and so againe admitting the reasons enforced from Rel
 gious premises, Faith resolves upon higher principles, Gods So
 veraigne authority, his omnipotency, his Attributes of Power
 Wisedome, Justice, &c. as hath been declared : and forbidden
 us, either to dispute his commands, or distrust his attributes
 Let Flesh and Blood Argue, If *Isaac* be sacrificed, the Promise
 are frustrated ; Faith denies the consequence, and is affirmative
 God is not tyed to this or that way for the performance of his
 Promise ; that his wayes are above our wayes, his thoughts abov
 our thoughts, as the Heaven is higher then the Earth : And
 thus *Abraham* beleeveth, for he considered (his Faith was not
 rash presumptuous fancy, but a sober and advised meditation
 that God was able, &c. It is the wise mans advice and counsel
In time of prossperity rejoyce, in time of adversity consider, Eccle
 7. 16. consider Gods Almighty greatnesse, infinite wisdome
 absolute power, inexpressible goodnesse and undisputable truth
 and thou shalt never fall ; thou mayest be tossed ; but shalt not
 sinke ; thou mayest be shaken, but not removed ; thou mayest
 be afflicted yet not in distresse. Persecuted, but not forsaken
 cast downe, but not destroyed, 2 Cor. 4. 8. 9. this was the con
 fidence and reliefe of Saint *Pauls* sadnesses and afflictions, Ever
 to trust in God, which raiseth the dead, who delivered us, &c. and
 2 Cor. 1. 9. 10. this was his perswasion, *That neither life, nor
 death, nor Angels, &c.* Rom. 8. 38. 39. O that we were wise to
 consider these excellencies, these resolutions, and understand the
 loving

loving kindnesse of the Lord; that we would consider and remember that he brought light out of darknesse, order out of confusion; all being from nothing, and he is the same God still in Power, in Wisdom, in Goodnesse; his Eare is not heavy, nor his hands shortned, unlesse our sins cause him to hide his face from us, that he will not heare. And lastly, consider *Abraham* to be like this your Father, in the resolutions and endeavours of obedience both Active and Passive, *Isay* 51. 1. 3. Consider *Abraham* your Father, &c. and remember that God blessed and encreased him; he considered God was able, &c. and so he received, &c. which affords another Observation.

8. *He received him.* It is Gods mercies that we are not consumed, *Lam.* 3. 21. God gave him unto *Abraham* the second time; he will alwayes have his Church to remaine; and though for a time she be over-clouded with Heresies, Persecutions and Interests, yet *Magna est Veritas, &c.* the gates of Hell shall not prevaile against her, she will be most Christian in her most persecuted and afflicted condition; and many times God delivers her from her Persecutors, making her darknesse to be light, and bringing againe the Captivity of Sion as in a Dreame. And as it fares with the Church, so with its severall Members; they are many times brought out of the deep Waters, and the thicke mire, light springing up to them that are true of heart; as it is said, *Light came to the Jewes, Ester* 8. 16. upon the discovery and disappointment of *Hamans* cruelty.

9. *Abraham offered his Sonne,* and saved him; he received with an addition, a *Lambe*; and with a blessing, and assurance of blessing, *In thy Seed, &c.* to give to God what he demandeth, is a great act of justice, because he demands; we give him nothing but what is first his; and its the best policy, the surest way, both to preserve and improve his gift: we never offer any thing to God, but we are gainers by it, we receive either an hundredth fold for the present, or Eternall Life: Give our Persons, our Soules and Bodies to him, to serve and worship him in feare; and though upon that score the Soule be seperated, and the Body crucified, we shall receive both againe with inexpressible advantages: give your substance and goods to the necessitated members of Christs body, and though we spend much thereby,

we shall save much more; *decima & dives esto*, we shall gain and raise an estate: *He hath distributed, and given to the poor, his righteousness remaineth, &c.* that one was of improvement, *his horn shall be exalted with honour*: that's a second way, both certain, *Psal. 112. 9.* and so this kinde of distribution, is a way of provision for the future, and therefore called, *a laying of a stake of a good foundation*, *1 Tim. 6. 19.* a Treasury, a Magazine

10. *He received him in a figure*, *ἐν τύπῳ*, though Faith received not the expected reward and effect which it apprehendeth, as being inexpedient, either for the present, or future condition of the Beleever; yet it receives what God awards, the hope of the righteous shall not perish; and they that put their trust in him shall not be confounded: but many times before heliefe comes, we are at the last experience; the Altar is prepared, *Isaac* bound, and is layd upon it, and *Abraham* takes the knife in hand, ready to give the fatall stroke; but then, and not till then, not before, did the Angel step in for a rescue, and delivered *Isaac* from death, and so *Abraham* received him by resemblance of the Resurrection: and thus Christ delivereth his Church, when overwhelmed with oppressors, reviveth her when she is in the dust, when she is but a company of dead men, appointed as sheep to be slaine, and numbred for destruction; when she is dry bones, and her hopes cleane off, he will put breath and life into them. These, and such like, are the similitudes or parables which the holy Spirit useth to expresse the affliction and deliverance of his Church, *Isay 26. 19. Ezek. 37. 5. 6. 7.*

And having gone thus far, I might a while stay on the mystical and parabolical signification of those Texts: for so some Interprets these words [*he received him in a figure*] that's in reference to Christ, whose Death and Resurrection were here prefigured. And *Augustine* tells us, That this action of *Abraham* was both *factum, & propheta*, an History and a Prophecie; but I intend not to vary much from my resolved Method: and for a conclusion, shall onely observe the two commendatory of *Abrahams* Faith, which is noted to be

1. Obedientially, working, acting Faith, *he offered*; and this was the working of the Faith, *James 2. 21.* The former propo-

His and calls of God to *Abraham*, were for the tryalls of his faith in that particular and instance, of beleeving his Promises: but this was a new tryall of his Faith in another expression and determination, even that of obedience to his commands. God sometimes tryeth our Faith by Promises of incredible things, whether then we will depend on him: sometimes by commands of harsh unpleasant services or duties. whether we will submit to him, and obey him: now when God puts us to it to evince our Faith, either by patience, or obedience; if we doe not, we are not the sons of *Abraham*, nor the friends of God. For true Faith will still approve it selfe so by faithfull actions, no temptations of the world, or the Devill, to the contrary, shall make us suspect or disbeleeve what he hath promised; no invitations of sin, or lust, shall lay us off from the practise of what he commands: where fire is, there is heate and light; where faith, there holinesse and obedience.

2. Rationall, it was not a rash precipitate, or temerarious designe, but a wise, sober, deliberate proceeding of his understanding, will, and affection; for all his spirituall faculties were imployed in this consideration of Faith, *λογισμασιν*, he pondered and weighed with himselfe, *secum perpendens* in one Translation, *rationatim*, in another; his understanding considered Gods Truth, Power, &c. and upon this concluded, That he could, and would performe his Promises; his will followed the dictates of his understanding, and resolved, it was good and just to beleeve in God, and obey him; and then all his affections follow, with cheerefulnesse and readinesse, to act what the understanding proposed and proved, and the will adhered to as good: we sinne and fall from one uncleannesse to another; we distrust God, and waste our selves with impatience and fretfulnesse of spirit; and all, because we are not wise. considering men, we advise not with, or hearken not to reason, but are wilfully deceived and seduced by interest and passion. pride or prejudice, or some raging lust in our wills and affections; *that seeing we doe not see, and hearing, &c.* It remains as a duty of Faith, to be considering, and serious, and sober in our obedience to God. Which that we may be, one act more of Faith and Obedience is yet behinde, and that is Prayer.

The third Part. The Prayer.

O Holy Father, the Father of the Spirits of all flesh, who requires of thy servants reasonable services; renew us in our minds, that we prove what is that good, and acceptable, and perfect will of God, that we may present our bodies a living Sacrifice, holy and acceptable to God. Let no suggestions of Satan, or seducements of the world be ever able to shake us, or make us falter in our beleife of thy Promises. Let no allurements of pleasure, profit, or vaine-glory, make us to disobey thy Commandments. O thou the God of Abraham, who dignified him with those Titles of, Father of the Faithfull, and Friend of God, bestow on us such measure of grace, make our Faith so holy and obedient, that we may shew and evidence our selves the Children of Abraham, doing the workes of Abraham, that so we may be accounted also, the Friends of God. O let us sincerely and heartily surrender our selves to Christ; firmly rely on all his promises, especially those which concerne the eternall salvation of our immortall soules; faithfully obey whatsoever he hath commanded us, and doe, aile and move (whensoever he is pleased to try us) according to the Principles of our Faith, the Fundamentals of our Religion, Gods truth and justice, that we never dis-beleieve the former, or disobey the latter; and that we constantly resolve, to beleieve whatsoever he hath revealed, because he cannot lye; and so practise whatsoever he shall at hath commanded, because he is most just. To which onely wise God our Saviour, be Glory and Majesty, Dominion and Power, now and for ever, Amen.

ISAACKS

ISAACKS Propbesie.

Heb. 11. 20.

By Faith Isaac blessed Jacob and Esau, concerning things to come.

Isaac followes his Father in the Catalogue, *Sequiturq; patrem non passibus aquis*, his Elogies are not so high, nor so numerous, as the reports were of his Fathers faith; yet what is recited of him is truly Patriarchall, and belongeth to him, both as the Successor of the Promise, and as the next immediate Heire both of his Fathers Possessions and Honours: he was the first in the entaile, and what was settled on him, he transmits and passeth over to Jacob and Esau: to Jacob (as his next successor in the federall blessing, *In thy Seed shall all the Nations of the Earth be blessed*) he bequeathes the prerogative of primogeniture, being Heire of the Promise, *Gen. 27. 27. 28. 39.* And to Esau, he consignes an estate or portion of temporalities, because he had forfeited his Birthright, and his Title to it, *Gen. 27. 39. 40.* and both these he passed over to them by the Spirit of Prophecie, and the eye of Faith: For, *by Faith Isaac, &c.*

The first Part.

In this Discourse I shall discusse these following *Quarries*, wherein if I shall mistake, I shall leave every one to his indifferency of judgement.

1. How this benediction of *Isaac* could be an act or emanation of Faith, which was procured by fraud and subtilty, and was granted besides and contrary to the intention of the donor.

The Solution of this Quare may be thus given, *Isaac* by faith apprehended the certainty and truth of this prediction, (for he was firmly

firmely perswaded, that the contents of his Prophecie should be fulfilled) onely he mistook in one single circumstance of the Person concerning which it should be verified; and so though he knew not *Jacob* was the subject of the blessing (and so designed by God the chiefe donor) or at least (which in effect all one) did not remember or observe it; yet assured he was, that blessing so conferred, could not faile but should stand against all opposition, and hold firme and legall to all intents and purposes; and therefore he was positive and peremptory, *I have blessed him, yea and he shall be blessed*, Gen. 27. 33. and this very affirmation is to me a ground of conjecture, that *Isaac* now saw the error of his first thoughts and was satisfied that thus it was to be, and thus it should, or ought to be, as he now had stated it; and that *Isaac* was now taught by a speciall instinct from God, which Divines conclude from these circumstances; 1. *Isaac* for his over-affection to *Esau* is corrected by blindnesse and so prepared to see and correct his error. 2. He longed for Venison, and would not passe it till he had the Venison, which he might have done without any such delatory condition. 3. That notwithstanding his frequent use of Venison he was deceived with Kids flesh. 4. That though he perceived him to be *Jacob* by his Voyce, yet he blessed him. 5. That all the time the businesse was transacted at home, was sent abroad. And lastly, that after all this, though he complained of the fraud yet he confirmed and ratified the promised blessing to *Jacob*. But if it be further demanded, how *Isaac* could mistake or be ignorant of the Person to be blessed, inasmuch as from Heaven he was ascertained that *Rebekah* had two great Nations in her wombe, but the greater should serve the lesser; the answer is this. 1. That that Prophecie was not so cleare, as that he could understand it without the assistance of a further Revelation. 2. His strong affection to *Esau* did possibly obliterate it, which could not admit of any jealousie against him; for usually the first borne, as they have the start and advantage to gaine our loves and therefore most ardent affections, so they retaine and hold what by this Priviledge is indulged them; and the reason of this may be, becaus that naturall propension generallly smiles, in some sort is satisfied at the Nativity of the first borne.

borne, who are the first representations of our selves.

Now for the other member of the Quare, the procurement of the blessing by fraud and forgery; this may much reflect upon *Rebekahs* credis, who by this *fact* seems to oppose a Divine Ordinance, to abuse her Husbands simplicity, and her Sonnes tenderneffe; and not a little toucheth her favourite and confederate, *Jacobs* ingenuity and honesty; for though his former purchase from his Brother, gave him a Right and Title to the Inheritance, yet this way to get the Possession of it, was altogether unwarrantable and sinfull: but it doth not at all concerne *Isaacks* faith, who was a meer Passive in the whole transaction; and therefore I shall not enter any further consideration of that Circumstance, but passe to the

2. Quare, What kinde of Blessing this was which *Isaac* Prophesied of?

The answer is, This Blessing was not meerly Paternall; for even the Blessings of our Parents, having on them the impresses of Divine Authority, are of great importance: neither was it simply Sacerdotal, or Pastorall, as *Melchisedek* blessed *Abraham*, *Gen.* 14. 19. as the Priests the People, *Numb.* 6. 23. 24. 25. as Christ his Apostles, *Luke* 24. 50. but it was Prophetical too, God discovered these future contingencies to *Isaac*, and put these words in his mouth as infallible Oracles.

3. What are the advantages, priviledges and praeminences of Primogeniture? or wherein did this blessing consist?

The answer is, The right of Primogeniture conferred, 1. Government and Empire over the whole Family. Next, a double Portion. And lastly, the honour of Priest-hood.

4. When did *Jacob* attaine to these advantages?

For the first, Tis most certain *Esau* had the commanding power over *Jacob* for a long time; witnesse his frequent submissions and supplications unto him, *Gen.* 33. & 34. but it was fulfilled in *Dauids* time, who totally subdued and subjected the *Idumey* to the Crowne of *Judah*, *2 Sam.* 8. 13. 14.

For the second the double Portion, though *Idumea* was fertile, in comparison of many places; yet it was but a waste in respect of the Land of Canaan, *Mal.* 1. 3.

For the third, The Honour of Priest-hood was proper and peculiar

peculiar to *Jacob's* Posterity, even down to Christ, confirmed us, *Luke* 1. 32. 33.

The second Part,

1. The best of men, are but men, full of spirituall weaknesses and infirmities. *Isaac* was so passionately affectionate towards *Esau*, that he could not observe, either his profaneness towards God, his disobedience to his Parents, his dissimulation towards his Brother, nor his roughness, cruelties, and incivilities to all men; his affection overswayed his reason, and what he had once fancied, he still holds to. And thus it happens with the peevish passionate Hereticks of all ages, men of perverse minds, weak superstitious Schismatics, who have the unhappinesse still to be of the worst side, and they are the weakest defendants; they take up their errors upon fears, or fancies, *Magis opinione quam re laborant*, and then they begin to beleieve them, and after maintain them with resolution & confidence, upon the first no ground or reasons; They think so, because they think so; Beleieve so, because they beleieve; and are resolved, because they are resolved these are in the list of those unreasonable men mentioned, *2 Thes.* 2. 11. But *Isaac's* doting affection of *Esau*, was a prison to *Jacob*; *Esau* is still liked, notwithstanding his inclencies and violences: *Jacob* is slighted for all his meeknesse of spirit, and sweetnesse of nature; *Esaus* Venison shall better please his Father, then the sober and solid perfections of *Jacob*. Many times Children are valued by their Parents, not for their deserts, but humors: and their virtues are not esteemed, by their activity and passions; so conceited are men, even in the expresses of nature, so vaine and phantasticke are the motives of our elections and endearments: and yet not only *Isaac*, but *Rebekah* also was faulty in this kinde; for howsoever *Jacob's* goodnesse and mildnesse of spirit was a good ground for the retention of her love, yet there was no reason she should endeavour the dis-inheriting of her Elder Son, contrary to the Law of God and Nature. For, I suppose, *Rebekah* as little minded the Divine Oracle, as her Husband; inasmuch as the Scripture makes this the reason of her affection, that *Jacob* was a plaine man, and lived in Tents, was a comrade to her, and frequently converse

converted with her, (and conversation is the last concoction of love) which *Eſau* did not, being alwayes abroad; and so this affection of her, was an effect of the same infirmity; it proceeded not from any rationall solid cause, but from a condicted sensitive endearment: Yet her affection staves not here, *Domino absurdo, sequuntur mille*, it carries her on to a designe which would comp'y with and gratifie her passion; and now the plot is to advance her beloved Son, and out *Eſau* of his Fathers blessing. And for this purpose, she contrives an artificial lye, but a notorious fallacy, *Jacob* must goe to his Father, now blinde, and therefore more apt to be deceived and pretend himselfe to be his First-borne *Eſau*; that he had been a hunting for this delishtfull Venison, which now he presented to him; and upon this account, he must demand the blessing of Primogeniture. When once passion rules us, and interest perswades us, how violent and restlesse are we to satisfie our passions, and pursue our interests, without any respect to either humane or divine constitutions; Lawes then have no obligingnesse in them, and so strongly doe these carnalities carry us, that we stop not, till either we carry all before us, like a violent torrent; or runne our selves into mischiefs as wilde beasts into a snare in the pursuance of their prey. But above all, this most plainly appears, in this plaine man *Jacob*, who for all his seeming simplicity, hath one trick of Legerdemaine, he will *steal* that part, which his Mother had given him to conne though he knew his part was none of the best, and her counsell stark naught: for that he supposed that this artifice deserved rather a curse, then a blessing, we may guesse from his own words, *Gen. 27. 12.* but, *qua data porta eunt*: *Ahab* is never quiet till he purchase *Nabobs* Vineyard, though the possession of it be death. And *Jacob* is easily perswaded by his Mother to follow the plot, because he liked it, and it made for him; and now her motions are most chearefully entertained, and accepted, and observed. How often doth self-love betray us, and our temporall interests stifle and extinguish the proposals of Reason and Religion! How frequently doe carnall men play fast and loose with God and their own Consciences, when even good men are sometimes cheated and seduced into error and folly, by passion and interest! How flighty, un-

reasonable, and unjust suggestions will satisfie us, when once we give way to the flesh, and endeavour to satisfie it! O then, how observant and circumspect should we be, that no carnality or lust, blend or mix with our designs, that our undertakings be not policies for secular advantages, (there is alwayes somewhat of the *3 maves* in them) but *all* of Christian prudence, simplicity, and ingenuity. How constant and diligent should we be to search and try our wayes, to examine our hearts, our deceitfull hearts: and because these are times in the best, *Quintiana incurfionis*, as *Tertullian*, of all kind of infirmitie, therefore we have need earnestly, every day to sollicite God in his Sonnes Words, *And leade us not into temptation, but deliver us from all evill, Amen.*

2. Here was a difference in judgement and choice, between these two, who were joyned together in Conjugal Society, and professed and followed the same roade to Heaven; *Isaac* preferred *Esau*; *Rebekah*, *Jacob*; yet such was their wisdom and moderation, that they permitted each to other the liberty of their judgements: neither did this difference any way hinder or prejudice their offices of Piety, or mutuall obligations, or reciprocal duties of love: a fit Patterne for Parents, not to quarrell for trifles, not to separate upon minute considerations; a proper President for all Christians, that they hold the unity of the spirit in the bond of peace; when differences of opinion arise (as indeed when are there not?) concerning some lesser Truths of Religion, that is, if the opinions be in *materia non revelata*, or *non necessaria*; if the point be not revealed, or at least, not so clearely revealed, as to satisfie an honest teachable heart; if it be not in fundamentals, but in superstructures, these differend persuasions being no way impious, and we being united in the maine, all the prime and vitall parts of Christianity, which relates to Faith and holy living, we are to communicate one with another, to be affectionately kinde one to another, and mutually endeare our selves in all Christian offices and duties; nothing should debar us from a joynt performance of all Religious or Civill duties, but what doth meritoriously and actually divorce and separate us from Christ; and as it were unchristian us, or render us unchristian, either in our profession, or conversation.

3. *Isaac* in his Prophetick Rapture, perceived the blessing was by God conigned for *Jacob*, and so accordingly devolved the right on him, and acquiesced in Gods good pleasure, though contrary to his own propension and desire: we ought to suspend and silence our private and particular phancies, when God hath revealed the contrary; we are to renounce and deny our most ardent and prazvalent affections, when God hath otherwise declared the good pleasure of his will; *I was dumbe* (saith *David*, *Psal.* 39. 9. *and opened not my mouth, because thou didst it.*

4. Though *Isaac* was indued with a Prophetique Spirit, yet he knew not the time of his death; in generall onely he apprehended, that his dissolution was approaching: God conceales the determinate time of death, even from the Prophets themselves; that no man may presume of long life: he would have us alwayes provided for Death, *Idem latet ultimus dies, ut observetur omnis dies*; therefore is the last day unknowne, that we may be in readinesse every day.

5. *Isaac*, that he might not be prevented by Death, fore-shewes no time, delays not to performe his last fatherly Office, to blesse his Children; *He blessed Jacob and Esau*, this will serve for a seasonable Instruction for Parents, that whilest they live, they provide for, and blesse their Children; not to leave them to the disposal of a Feelee in trust, or a deceitfull Guardian; and it concernes us all, even to doe good while we have opportunity, not to procrastinate our repentance, not to wave the duties of our Christian Calling, putting off the evill day; while we have light let us walke as the Children of light, for the night cometh wherein no man can worke, which is most excellently set forth by the Wise Man, *Eccles.* 12. 1. to the 8.

6. *Isaac blessed both Jacob and Esau*: Paternall Benedictions are of no small efficacy and importance; Its the Childrens duty to require them, its the Fathers to give them; For the *Major domo*, the Father of a Family, is the representative of God, the Father of the Spirits of all flesh. God ratifies, what he doth in his name, and for that authority which he deriveth unto him. What the spirituall Fathers are in reference to their care and pastorall charge, *Embassadors for Christ*, &c. 1 *Cor.* 5. 40, that Fathers are in their respective Families; and though they

they have not speciall warranty as *Isaac* had for the distribution of their blessings, yet have they grounds enough to render them effectuell; for they have this generall assurance from the Almighty Father, that he will be their God, and the God of the Seed, and are therefore sufficiently Commissioned for this end and purpose.

7. The Apostle placeth not these two blessed Persons according to their production, but according to Gods blessing of them; names not *Esau* before *Jacob*, though borne before him, but *Jacob* before *Esau*, because he had translated the Birth-right to him. God is the Sovereigne and free dispenser of his blessings; he disposeth of them in such order, degree and measure, as he thinks most fiteable, and consequently to murmur and repine against Gods proceedings and dispensations, is both impiety and folly; if thy Brother, or Neighbour have a larger portion then thou, know that God gave it him; and if thou envyest or hatest him for it, thou art a Malignant indeed in the most genuine and proper importancie of the Word; thine eye is evill, because God is good; and more then so, thou art a Foole too; for tell me, is it not reasonable and fitting for thee, in thine own judgement, to dispose of thine own as thou wilt, and is it not then unreasonable folly in thee to murmur and repine at God, because he useth his own liberty in the same kinde: It were far more Christian and prudentiall for thee to prayse God for what thou art, or hast; and though thou hast not so much as others, yet what thou hast, thou hast received Every good and perfect gift, &c. James 1. 17. If thou hast no *Isaacs* blessing, Dominion, Majesty, fulnesse of Bread, and abundance of Wine; yet if thou hast *Esau*s Portion, the Dew of Heaven, and the fainesse of the Earth: or at the worst, if thy condition be to live by thy sword; take that thine is, be contented and thankfull. *David* had more hearty joy in his dimme *sun*, then they who had more abundance. *Psal.* 4. 6. 7.

8. *Isaac* employed all his skill and industry (for he felt *Jacob*s Hands, and distinguished his Tongue) that he should not be mistaken in the collation of his blessing; yet all shall not prevail against Gods decree. The counsell of the Lord shall stand, *Prov.* 16. 1. 2.

9. *Jacob* is preferred before *Eſau*, the leſſer is exalted above the greater; the time will be, when that worldly men, which exercised Lordſhip, Arbitrary Tyrannicall Power, over the Believers, ſhall themſelves be brought under ſubjection, and the righteous ſhall have Domination, when their beauty ſhall conſume away. *Pſal.* 49. 14. *Apoc.* 2. 26. 27. the Birth-right, with all its Priviledges, jurisdictions, and preheminences, ſhall be tranſmitted to them; they ſhall ſit upon Thrones, judging the twelve Tribes, receive their double Portion in the Heavenly Canaan, and offer up ſpiritual ſacrifices to that God who is their Portion and Inheritance unto all eternity.

10. *Iſaac* ſaw theſe two great Nations, ment by *Jacob* and *Eſau*, flouriſhing in wealth and honour, not with his bodily eyes, for theſe were darkened, but by his ſpiritual eye; he foretold the future conditions of both theſe People, not from their Starrs, but Revelation. *By Faith Iſaac bleſſed, &c.* and ſo not by the poſture and Seheame of the Heavens, but by a remembrance from Heaven; the former was impoſſible, for both theſe, though moſt different both in diſpoſitions and condition of life, had the ſame horoſcope at their Birth; and becauſe the Heavens are in a perpetuall motion, and there is ſome ſtay at all Births, it will be matter of extreame difficulty, if not impoſſibility to determine the certaine poſition of the Heavens at thoſe Births; ſo that this prediction was not from any Conſtellation, appearing at their Nativities; but from a Divine Oracle, declared before they were borne. And indeed, what reaſon is there in philoſophy, why every year, every day ſhould not have as ſtrong influences as their Birth-day upon Men? or which way imaginable can theſe Astrologians prove the Heavenly Bodies to exerciſe their Powers and Vertues? He that will be better ſatisfied in this particular, let him reade *Auguſtine, lib. 3. De Civit. Dei, cap. 3. 4. 5.*

Laſtly, *By Faith, &c.* The eye of Faith doth, if not with as much cleareneſſe, yet as much certainty, apprehend future contingents, as the bodily eyes doe their ſenſible objects; not that require a demonſtrative knowledge of the articles of Faith, for this is an Appendix of the *Manichean* Heretic, which taught, *ſed, amplius eſſe credendum, quam quod evidenti ratione poſſit demonſtrari.*

demonſtrari, as *Auguſtine* obſerves, *lib. 1. de mil. cred.* But
 our aſſent be rationally, and built upon Morall certainties,
 courſe and argument, a conſtant uninterrupted tradition, tra-
 of miracles, word of Propheſie, the excellency ſublimity
 reaſonableneſſe of its Doctrine, the ſuſneſſe, ſatisfactorineſſe,
 riches of its promiſes, the concordance and uſefulneſſe of
 its articles; not that I conceive either, that every Believer has
 this certainty and aſſurance of the Articles of his Faith, or the
 promiſes of Grace; for although it be moſt certaine, that both
 the premiſed inſtances are certaine, and more ſure then any
 thing we touch or ſee, *certitudine objecti*, yet they are not
 to us, *certitudine ſubiecti*; Its an error to ſuppoſe, that every
 leever (or elſe he is no Believer) muſt be advanced to ſuch
 degree of Faith, ſuch a meaſure of aſſurance, ſuch a ſtrength
 adherence, as is found in the objects and habits of ſenſe
 ſcience; even a little Faith, is true Faith, is ſaving Faith;
 I intend this to be underſtood of ſtrong Chriſtians who by
 vout humb'le Prayer, and ſincere obedience, have impetred
 the ſpirit of obſignation, and are confirmed in their moſt
 Faith, by the bleſſed Spirit of God as a reward of their
 living, *ἡς χάρις καὶ δόξα, &c. Colof. 3.* and are brought in
πνεύματι, Heb. 6. 1. by the ſpirit of wiſedome and revelation
Ephof 1. 17. which is uſually called a plerophory, or fulneſſe
 of perſuaſion; and even in weaker vulgar Believers, Faith
 ſoever it be, though but like a graine of Muſtard-ſeed, in ſome
 genera, doth afford ſuch a meaſure of aſſurance of future fel-
 icities, as that it both engageth obedience, and expecteth re-
 wards upon that ſtocke; it is alwayes not onely a ſubſiſtence, pre-
 ſenting a preſent being to future objects, giving them a being
effe objectiva, *Biel in 3. diſt. 24. art. 2.* but a demonſtration
 it renders the *ſperanda*, the objects of credibility; viſibly
 conſpicuouſly ſubſiſtent; whatſoever object Faith apprehendeth
 whether paſt, preſent, or to come, it bringeth along with it not
 onely a bare ſubſiſtence, but according to the meaſure and degree
 a more or leſſe evidence; Its the Prerogative of Faith, *ὡς ἡ
 μακάριον αἰς διακρίνειν πνεύματι, &c.* as *Chryſoſtome* in *Hom. 9*
Rom. to looke upon an aſſignment, as a poſition, upon an aſſu-
 ſurance, as an actuall enjoyment, to give thoſe things a being

which yet in nature hath none, and so by consequence a certain-
 ty to the apprehensions of the soule; here our Saviour is posi-
 tive, *He that drinketh my blood hath Eternal life*, John 6. 54.
 though its most certaine, he hath it not in full fruition, but on-
 ly in *primitiis*, the earnest of the Inheritance; and thus also
 he proves a present condition of happinesse, by a future *medium*,
Happy are ye, &c. Luke 6. 22. 32. Why? for great is your re-
 ward; which way of argumentation were impertinent and fal-
 lacious, unless that Faith produced a persubstency of the ob-
 jects beleaved, brought remote and distant promises neere at
 hand, within our reach and embracement; *Habet fides oculos*
quibus quodammodo videt verum esse, quod nondum videt, August.
 Epist. 222. Blinde Isaac eying the promises saw two great States
 and Common-wealths founded in the Persons of Jacob and
 Esau, and fore-saw their warres, successes and the respective con-
 tingencieies, which should happen unto them for many hundred
 of years after his eyes were closed. The Israelites discovered a
 waye through the Red Sea and Wildernesse into Canaan, for
 a Redeemer from a dunghill. David out of the deep mire
 Protector. Abraham saw that day, which others desired to see;
 that could not, even before it was existent it was visible. And
 Saint Steven upon the Earth, among a crowde of miscreants,
 saw the Heavens open, and the glory of God, and Jesus stand-
 ing at the right hand of God; and these fore-sights and disco-
 veries, made them confident, and patient, and their expectations
 of mercy assured and resigned; they were ascertained their hopes
 should not faile them, and therefore they waited, and were con-
 tented; For *he that Beleeveeth shall not make haste*, Ilay 28. 16.
 he is quiet, and silent, and possesseth his soule with patience, till
 the times of refreshing come; and certaine it is, *That he that*
shall come, will come, and will not tarry; the Phrase denotes se-
 curity, and contentation: *he that Beleeves, is safe*, and because
 he is safe, he is satisfied; For a confident man is contented to
 wait for that good, which his confidence expecteth and promi-
 seth; which is sufficiently proved by Davids answer to Abishai,
1 Sam. 26. 9. 10. 11. but a suspicious man, whose mind is taken
 up with fears or jealousies, like a drowning man, is ready to catch
 every probability, and use every occasion that happens, or be-
 comes.

singles, will further his desires; a scrupulous man, whose reasons
 of his confidence are either vaine in themselves, or indiffer-
 in himselfe, will be wavering and inconstant, though for the pre-
 sent he eagerly pursues what he enclines too. This may be ex-
 exemplified by two competitors, for one and the same office and
 preferment; I suppose the one to have good grounds of his hope
 the promise of the Patron or donor, or the prevalency of some
 adive friend with him, and he is confident of the fidelity of the
 one, or the activity of the other, and thereupon takes time and
 leisure in his journey, toyles not his body, distracts not his mind
 in the pursuite therof, but the other hath only some slight acquaint-
 tance with him, some pretences onely to his favour and bounty
 or hath onely this hope, that if he come first, possibly he may pro-
 vaile; neither hath he any friend, on which he dare rely, to ne-
 gotiate and meditate for him; therefore he Posts Night and Day
 stormes and frets at every obstacle, quarrels and fights with every
 shadow of opposition, and allowes himselfe no refreshment or
 ease, because his suspicion and jealousy chafeth and chafeth him.
 In this case we may certainly resolve, he who made most haste
 had the lesser hopes; and his haste was lesse, whose hopes were
 greater and surer: for he that hath a promise from a man of
 Power and faithfulness, whereof also he hath an undoubted
 assurance, is not too eager or over-vehement for the per-
 mance, but is willing to stay the time and pleasure of his friend.
 neither is there amongst men any thing which makes them
 forward for security or payment in contracts, but distrust and
 dishonesty. And yet this Phrase is varied by the Apostle 1 Pe-
 3. 6. *shall not be ashamed*; he will not onely not make haste, but
 if the mercy be delayed, he will not be ashamed; his Faith be-
 him out against all inward scrupulosities, and outward igno-
 mies: if his own heart shall dictate, God is slacke, or if his ene-
 mies jeere and deride his confidence, yet he is still the same.
 no reproaches shall haste or deject him, no carnalities seduce or
 alter him; to be disappointed on his relyance and hopes, th-
 shames a man; but to be rooted in hope, is to gather confidence
 and comfort; which David observed of himselfe, *Psal. 138. 1*
14. I should have fainted, except I had believed to see the good-
ness of the Lord, &c. In three things, saith Bernard doe I pla-

my confidence, and they are such, as will not suffer us to be ashamed; In charitate adoptionis, veritate promissionis, potestate redditionis, for Gods goodnesse, truth, and power cannot faile them that trust in him, and wait for the appearing of our Lord Iesus Christ.

The third Part. The Prayer.

Most mercifull and gracious Father, most glorious and eternall Lord, the God of Abraham, Isaac, and Iacob; blesse us thy Children by Adoption, with the Dew of Heaven, and Fat of the Earth, blesse and prosper unto us the workes of our hands, and sanctifie us early with thy mercies, that we may rejoyce and be glad in thy Salvation; give us such a proportion of temporalties, as are most sutable to our dispositions and abilities, but they be no temptations and provocations to sinne; and let the blessings of thy right hand descend plentifully upon us, thy heavenly and spirituall graces, that we may grow up and flourish in the house of the Lord. Be pleased to regulate and direct all our actions to thy glory, and our salvation; restraints all our passions and inordinate affections, and bring them under the dominion of grace. Blesse and sanctifie all thy blessings upon us, that we may improve them to thy Honour, and our own everlasting advantage; that we presse forward to the marke, for the price of the high calling of God in Iesus Christ: let thy promises of grace be the objects of our Faith, and let our Faith rest in them, that we be not confounded in the perillous time, and we may waite with patience till the Sun of Righteousnesse appeare with healing in his wings: Raise up our thoughts from the consideration of the present pressures and threatned calamities which may happen us, to a contemplation of the love of God in Iesus Christ Adopting us, and promising good things to us, the truth, power, and faithfulnessse of God in performing the expressions of his love to us, and to a settled meditation of that Eternall Rest, those sure mercies and honourable felicities, which the Father hath made avar to us in his beloved Sonne, and which he hath assured unto us by the Revelation of his Spirit: To which holy, blessed, and undivided Trinity be ascribed, all Honour, Blessing, Praise, and worship, now and for ever, Amen.

I A C O B S *Piety.*

Heb. 11. 21.

By Faith Jacob when he was a dying, blessed both the Sons of Joseph, and worshipped, leaning upon the top of his staffe.

O *Mne bonum est sui diffusivum*, Goodnesse is communicative of it selfe. And a very Heathen can resolve us, That *Nullius boni sine socio jucunda est possessio*, there is no content in the possession of any goodnesse, unlesse we have a Partner with us; and every good man is of that temper and disposition, that he freely communicates what he hath received; if God blesse him, he is willing others should have some part or profit with him, and what he freely received, he freely gives; as for example, If God hath bestowed a Talent of Knowledge, Learning, Wealth and Authority, on any good Man, he will imploy it, teach others with his Learning, instruct with Knowledge, supply with his Wealth, relcive and protect by his Authority; or if he doe not, he ceaseth to be a good Man, and these advantages cease to be good things and blessings to him. *Abraham* received a blessing from God, he bequeathes this to *Isaac*; *Isaac* leaves it to *Jacob*; and *Jacob* imparts it to the twelve Tribes; All these holy Patriarches succeeded one another in the blessings; here was Personall Succession, both in the Place and the Faith; they Lineally descended and succeeded one another both in the Chaire, as formerly the Elder Father still blessing the following; and in the donative of the blessing, and in the Worship and Service of God; Religion, it seems, then was hereditary, and these Patriarches came to the blessing by descent, and the Legitimate Children, were the Heires of the Promise;

and

and therefore as by Faith Isaac blessed Jacob and Esau, so by Faith Jacob blessed both the Sonnes of Joseph, By Faith Jacob when he was a dying, &c.

The first Part.

This benediction was the same which Isaac before imparted to Jacob, it was Paternall, Sacerdotall, and Propheticall: the Subjects of it were the Sons of Joseph, but with this difference, the whole blessing was inflated on Jacob by Isaac; whereas Jacob divided it to Judah, Levy, and the Sons of Joseph; Reuben indeed was his eldest Sonne, *the beginning of his strength, the excellency of dignity, and power*, and so in an ordinary course it belonged to him; but he forfeited his Birth-right by desling his Fathers Bed; and so his dignity was gone, Gen. 49. 3. 4. and so the *jus Regni*, the Kingly Dominion and Sovereignty over his Brethren, was settled on Judah; the Honour and Office of Priest-hood was collated on Levi; and the double Portion was allotted to the Sons of Joseph, Ephraim and Manasseh; and the blessing on them was, *That his Name should be named on them, and the Name of his Fathers. Abraham and Isaac*, Gen. 48. 16. that is, they should be reputed for his Children, for the Grand-children of Isaac, and great Grand-children of Abraham, and so the Heires of the Covenant of Promise; and they were adopted into the place of Reuben, 1 Chron. 5. 1. 2. or Levi, who was not to have any share into the Land of Canaan; and then there is another blessing annexed, *That they may grow as Fish, into a multitude, into the midst of the Earth*: and indeed, accordingly they multiplyed in Egypt, into vast numbers. For at the departure of the Israelites out of Egypt, there were of Manasseh, forty two thousand seven hundred; Of Ephraim, thirty two thousand five hundred; but all these, men of War, perished in the Wildernesse; yet at their entering into Canaan, there was found, after a perfect Master, of Ephraim, forty thousand and five hundred; and of Manasseh, thirty two thousand and two hundred, Numb. 1. 33. 34. 35. so that in the space of two hundred and fifteen years, there Issued from Joseph seventy five thousand, or very neer that account; and so Ephraim was after so powerfull and considerable a Tribe, that oft-times the Scripture speaking of the defolation of the

ten Tribes from the house of David to *Issachar*, the whole are indefinitely called *Ephraim*; this Tribe being the principal contriver and abettor of that Rebellion, as *Isay* 7. 2. *Hos.* 9.

But we have another Passage in these words, which deserve Vindication; they are taken out of *Gen.* 47. 31. *He worshipped towards the Beds head*; or as the last Translation, *he bowed himself upon the Beds head*; and so *Juvius* reads it, *Incurvavit se ad cervicali lecti sui*; and so others, *incurvavit se ad caput lectuli*: but our Apostle follows the Septuagint, *He worshipped upon the top of his staffe*, because that Translation was then of great authority in the Church; and the difference is not material, nor of consequence; for whether way soever it be rendered, the sense is not much altered; and the Septuagint themselves Translated the Word here used in the Hebrew, *a Bed*, *Gen.* 48. 2. so that they made not so great account of it. The direct genuine sense of the words then will amount to this, *That Isaac reared himself upon his pillow at his beds head, leaning also upon his staffe, and so prayed unto, and prayed God*. Indeed, the vulgar Latine, contrary to this sense and the words themselves, reads it, *Adoravit fastigium virga ejus*, which yet by some is approved, though upon a designe to maintain religious adoration to be due to the creatures; but that this is a corruption, appears from the words themselves, for it leaves out the Proposition *in*, which in the Accusative Case signifies *super* upon, as is observed by Grammarians. And this is sufficient to invalidate the authenticalnesse of that Translation, and to discover the weakenesse of their Argument, and in part the falsenesse of their Tenet, who would from this place conclude, The adoration of creatures, reliques, or images; and which is yet more, it destroyes the pretended infallibility of the Church of Rome, which in the Councell of *Trent* hath declared the vulgar Latine to be the authentique Text and Rule of Faith; for if *facto* shee hath erred in this determination, then *de jure*, possibly she may; and it is apparant shee hath erred, in approving this Translation, which we have proved erroneous, and might further manifest from the Hebrew and Septuagint, but that the Bibles of the Doctors of *Bovaine*, themselves Romanists, hath saved us the labour, who read it otherwise than the vulgar

vulgar Latine, which (as I said) the *Tridentine Councell* Sess.

2. *Can. 2.* hath allowed for the authentique Interpretation.

The second Part.

1. *Jacob, dying* Jacob, took care before his death to bless his Children, and took paines to worship God in as reverent and devout a posture, as his infirmity would allow. Gods Children all their life time, finde him a Father of mercy, and God of all consolations, they receive many blessings and assistances from him; but at their death, he hath a most tender care and particular respect over them, that their Faith faile not, that the last enemy prevaile not against them, that dying they may be Conquerors; he perfects his strength in their weakenesse, and he acts most powerfully and vigorously in them, when their infirmities are strong upon them, their Faith conquers death, and the feare thereof, and him that hath the power of death, the Devill, the outward man, that is, the living and animall faculties of Man, his vegetation and senses are weakned and impayred by the usual harbingers of death, bodily infirmities, and maladies; yet the inward man breathing and moving by spirituall principles, renewed with spirituall faculties of faith and sanctified reason, is perfected and compleated by them; ordinarily, blinde Men have the most apprehensive, tenacious, and faithfull memories, because they have not so many diversions to severall objects, as seeing Men have; and so dying Beleevers have their soules fixed, on God, sequestred from the world, and are altogether taken up with the contemplation of heavenly joy, and with holy exercises of Devotion and Piety, and with earnest fervent Zeale and vehement desires to glorifie God, and to be glorified with him; to bless God, and to be blessed by and with him eternally: but this comfort redounds not to all, it is onely peculiar to Christian Beleevers, whose conversation hath been heavenly; not to presumptuous daring sinners, who walke after the flesh, and never seek to God, till they have not strength to serve sin and Satan, who never begin to live well, till they be a dying, and puts all off to a death-bed Repentance, which is the most sad and miserable condition of all others; for it will be a worke of extreme difficulty, if not impossibility, for an habituated sinner, in that scantling and strait, heartily and sincerely to performe the

the duties and offices of Faith and Repentance; or seriously settle himself unto them; for *Omnia peccata peccat in seculum*, Every such sinner, if he should live for ever, would sin for ever; but the comfort and happinesse is for them, who in the preceding years of their life, in the dayes of their health and strength of their discourse and understanding, have followed the wayes of godlinesse, the foot-steps of *Abraham*; and when sicke or a dying, hath nothing to doe, but to exercise those graces which they formerly acquired, and perfect that Repentance which they early begun.

2. Both the *Sonnes* of *Joseph*; not nominating them unchristianly, but onely making them known to us by their relation to *Joseph*. Certainly the Apostles designe of the concealement of their names, and expression of them by their Parentage, was to put those Hebrews in mind both of the designe *Josephs* Brethren had to sell him for a slave in Egypt, which was purposely to cut him off from *Jacobs* house, and deprive him of a blessing and his portion; and also of Gods Decree to the contrary, that though they devised mischief craftily against him, and drove their plot far, and did bring it in their fancies to their desired effect and period; yet he that sits in Heaven shall laugh them to scorne, and his determination shall stand in despite of their confederacies, association, malice and policy, *Joseph* shall receive a Fathers blessing, and in his nearest relatives, a share in the first borne Privilege, a double portion; and thus the Apostle gains by this insinuation upon these Hebrews his purpose, which was to perswade them to contentation and resignation of spirits; assuring them, that though for the present they were in a sad slavish condition, yet let them waite patiently on the Lord, and they shall see his salvation; they (though for the while this interim plundered of their estates, driven from all their houses, subjects to Tyrants) shall receive the blessing of the Lord, a double portion in the reall advantages and bequeathments of fulnesse, glory, and joy, which no man shall take from them, *John* 16. 22. the expression is a tacite implication, That the Plundered, shall receive an Inheritance; the Banished, a Mansion; the Imprisoned, an Enlargement, and be set at Liberty; the Captivated, shall Reigne; the Mourners, shall Rejoyce; the

Continued

Contemned and Despised, shall be Glorified; the Persecuted, shall be blessed. But this is not all, the Apostle had a farther drift, even to enforme and confirme them in that most certaine, and most frequently experimented truth; *Perdam sapientiam, sapientum*, God takes the crafty in the devices that he imagineth; he breaketh their snares, and turnes all the worldlings wisdom into foolishnesse; he, by his good Providence, blasts all their designs, frustrates their policies, confounds their counsels, dissolves their covenants, dissipates their confederacies, ruins their endeavours, befooles their enterprizes, and discovers their hypocrisies; they, as they laboured for the winde, so they shall reape the whirlewinde; he bringeth the devices of the ungodly to nothing; nothing takes, neither what they project for themselves, nor plot against others. God disappoints them, and the counsell of his will shall onely take effect; and in that order and method he hath prordained, as may be further seen in these Sons of *Ioseph*. *Jacob* and *Ioseph* entended the preheminent, the chiefe blessing, for *Manasseh*, God preferred *Ephraim*, and so directes and guides old *Jacobs* hands in this first Observation of that Ceremony of *Imposition of hands*, for a solemnity of Benediction, that *Ephraim* hath the blessing of the right hand, the first blessing, and best Portion. But

2. The expression affords another observation, not indefinitely, or barely the Sons of *Ioseph*; but more particularly and distinctly, both, or rather each of them *יְהוֹשֻׁעַ וְיִשְׁשַׁכָּר*, though God bestow more and larger blessings of one then another, yet he is pleased that every one should have a share and part in them; all have not alike, every one hath his allowance, his *dimensum*, his Portion; a strong body requires more full diet, then weaker constitutions; so that if the weaker have lesse, it hath enough; and some Mens spirits are more vigorous, and able to coniect a plentifull Estate, and convert it to good nourishment; men of weaker parts have lesse warmth to nourish, and a fulnesse to these is apt to make them surfet and diseased; and therefore, if these have as much as will keep them in temper, and preserve them in health, they have sufficient. If thy lot be not an Elder Brothers Inheritance, *Ephraims* blessing, thou hast enough, if thou canst be contented with a younger Brothers annuity, thou art

more then a dependent in thy Fathers house, and hast *Abrahams* blessing, though lesse then the others: yet great enough for thee. Are all Prophets? are all Apostles? can all be Patriarchs, chieft of Families, Lords of Inheritances, Rulers over People? Know this, that if thou hast not Power and Authority to guide and judge others, thou yet hast a competency, a subsistence, a Priviledge in the Israel of God, a Part and Portion in Canaan; If thou beest not as an Eye or hand in the mysticall body of Christ, yet thou hast his Flesh and his Blood; if not a glorious Pillar, or beautifull Porch in the Temple, yet a Living Stone; if thou art not Honourable, nor Rich, yet thou art healthfull, strong, pleasant; and perhaps if none of these, yet thou art satisfied; and that's the most valuable, and most to be desired blessing.

4. *By Faith, &c.* Notwithstanding *Jacob* possessed nothing in Canaan, but his Fathers Sepulchres; yet he divides and distributes it into Lots, as if it were in his power and absolute disposall; Faith assured him his division should stand good, and his Legacies in force, his last Will and Testament should be proved, and what he had respectively bequeathed to each Tribe, they should actually Possesse and Enjoy. Thus the Apostles assertion is still proved, *Faith is the substance, &c. the evidence, &c.* verse the first of this Chapter.

5. *Jacob* having now blessed the Sons of *Joseph*, his Faith moves and mounts higher, he is now setting himselfe in a posture to blesse God; he leaves the thoughts of Canaan, and turnes to God; *He worshipped, &c.* The Apostle tells us there is a coercive irresistible Power in love, *The love of Christ constraineth us*, 2 Cor 5 14. and such a holy violence and compulsion there was in *Jacobs* Faith, his Faith constrained him to reare up his diseased infirme body, and leaning upon the end of his Staffe, to Worship that God, who was both his seate and confidence; so strong were the actings of Faith on his spirit. That his soule must magnifie his Lord, and his spirit rejoyce in his Saviour, and his body must attend, accompany the soule, and joyne with it in the worship of God, the propension and forwardnesse of his spirit, raised up his dying body; such is the divine vertue of Faith that it erects, what is ready to fall; strengthens, what is like to faile; quickens, what is near to dye. The ancient wisersort of the

The Heithens (observing the high expressions, and the difficult writings and reasonings of dying men, when grosse and palpable infirmities had seized on the body, and deprived the Organs and Instruments thereof of any activity or serviceable health for those perfections) have hereupon concluded, the spiritual-ness, and immateriality of the soule of Man, and by consequence, its immortality; for, *Modus operandi sequitur modum essendi*; these operations of the soule are altogether independent of the matter, it contributes nothing to these actions, and so is its essence also; for if the soule were materiall, then the operations of the soule, Discourse and Reasoning, should depend immediately upon the materiall Organs, it could not act without them; and also, if the Organs be enfeebled, and the instrument decayed and weakned, those operations should be imperfect, weake, and, like the body, crasse; but this contradicts their own observation and experience, who had found more rare emanations of the soule in dying men, then when they were living, and a weakned body cannot move so strongly, or quickly, as when it was in its marrow and vigor. Hereupon Philosophers distinguish the actions of the soule into two orders; the former sort of actions it effects *quâ forma*, in the capacity of a forme to a materiall and sensitive body; and in this respect the soule can neither subsist, nor act without the matter, for here she is supposed as *forma informans*, and its no longer a forme, then it doth informe, and so long all its operations follow the disposition of the Organs, and qualifications of the bodily senses: The other kinde of actions it produceth *quâ ratio*, or *quâ anima*, considered *abstractivè & absolutè*, in a separated state from the body, as its an intellectuall substance; and in this notion, as its independent of the matter, deriving nothing from any power in it, so it can subsist without it, and performe its functions and offices, notwithstanding the imbecilities, indispositions, or distemperd crazinesses of the body: But then, if the soule be illuminated, and guided by Faith, (which is an heavenly divine, and meerly spirituall principle) then the discourses and ratiocinations, the emanations and operations of the soule, are transcendently excellent, though the body be dying, because of that supernaturall vertue, and spirituall life, which is *animus*.

its divine original and efficient; this grows by the turnes of the Organs, and riseth by their setting; it gaine strength by the weaknesse of the body; perfection, by the infirmities of the flesh; vertue, by its decay; and more life by its death; and here (me thinks) as Philosophers esteemed most honourably of those Persons, who dying, discourted most rationally; so we shoud judge, at least, charitably of those, who whatsoever formerly they have been, doe yet breathe out their last in pious ejaculations, raptures, or motions, or spend their dying minutes in addressees to God, or in unexpected expressions of repentance, devotion, and heavenly mindednesse, though I conceive, they proceed from the spirit of grace, and principle of Faith. But I digresse, and returne to the maine Observation: The motions of a sanctified beleiving soule, are so strong and powerfull, that as the first mover foreeth a regular motion from the inferiour heavens; so the soule enclines, and carries the body along with it in the performance of holy duties. The beleever thinks it more enough to worship God in spirit, with an elevated minde, and devout soule; but he conjoynes reverent and descent gesture of body: Even this dying Person, in a reverentiall habitude to Gods presence and Majesty, as far as his bodily infirmities would permit, used the worshipping posture. And it was the demeanor of the Saints of God in all ages, in their Addressees to Almighty God, to adore, that is, to bow, or prostrate their bodies. These Patriarkes, if they stood upright, fell down upon the ground, before they worshipped; if lying, as *Jacob*, they lifted themselves up, and bowed: And in this Posture we finde *David* at and immediately before his Thanksgiving, *1 Kings* 1: 47. 48. And our Saviour Christ himselfe was so civill, that he would not neglect his bodily service; so before he *Prayed*, he *knealed*; *Luke* 22. 41. 42. or, he *fell on his Face*, *Mat.* 26. 39. Or, he *lift up his Eyes*, *John* 11. 4. by some gesture of decency, reverence, and submission, he evidenced his devotion and humility: and the received rendring of the word, is promiscuously, either *adorn*, or *incline* so, or *incurvare*; to adore, to fall down, or to bow: and conformable hereunto, was the practise of the Primitive Christians, among the first addresse and application to God at their entrance into the Church, as a Prologue to their after devotions

Autem omnia adoremus Dominum qui fecit nos
 Come let us Worship, and fall down, and kneele before the
 Lord our maker: And so *David's* connexion holds, *Come into*
his Courts; and then, *O Worship him in the beauty of holinesse,*
Psal. 96. 8. 9. for then we come before the presence of the Lord,
the presence of the Lord of the whole Earth. So that adoration is
 an exhibition of reverence and honour, testified by some bodily
 gesture, as Bowing, Prostration, Kissing, Saluting or Uncover-
 ing, according to the custome of the Nation; which we may
 further prove from these following paralell Places of Scripture,
 where the expressions are Synonymae's, all importing the same
 sense; for *Mat. 8. 2.* its *prostratus ante*, he worshipped him.
Marke 1. 40. its *prostratus*, he kneeled down to him, *Luke 5.*
12. prostratus in faciem, he fell on his Face: and the like you
 shall finde, if you compare, *Mat. 15. 25.* with *Marke 7. 25.*
 its true indeed, that God hath not strictly tyed us to any certain
 posture, or set demeanor and forme of bodily worship; but in
 this, in the generall he requires, that they be decent, (*let all*
things be done decently) not rude, or rustick; and decency is re-
 gulated by Custome, and those Customes which are Catholike,
 the Customes of the Church of God in all, or the confessed pu-
 er ages, are best; because as they are most conformable, and
 lesse under suspicion of Schisme; so they most and best expresse
 our reverentiall feare of Gods sacred Majesty: and because they
 best evidence and help our inward Devotions, when they co-ope-
 rate with them: for as we know the goodnesse of Springs by
 their ebullition; so where there is faith and fervor within there
 will be expressions of humility without. Our Bodies are Gods,
 he Created and Redeemed them as well as our Son'ses, and glo-
 rified him therefore in both: therefore God exacts a tribute of
 homage and service due from both; and as in Nature, the separa-
 tion the one from the other is death, so in Grace it is sinne:
 and as the union is life; so it is Religion: for bodily worship,
 when set on the right Object, and attended with the sincerity
 and fervor of the soule, is one way of worshipping God in Spirit
 and Truth: for in this case, the Body is but the Instrument
 animated and acting by the soule; and the action is no whol-
 ly spirituall, because the body is yoked with the soule in the
 employment.

Employment : but the *antithesis*, or opposition in the
 Commandement, seems directly to prove this Observation
 according to the usuall Interpretation of the Commandement
 demonstrates it ; for if the negative part be (as certainly it is)
Thou shalt not worship, nor bow down to Idol false gods ;
 by the Rules of opposition, and the verdict of the received
 position, the affirmative will be, *Thou shalt worship and
 bow down to the Lord our God ;* or as some Interpret by *bow
 down, thou shalt worship ;* and if this be concluding, and there
 be any obligingness in Law, we are bound to this service, or
late precepti, by an expresse positive Law. And further yet,
 Family Duties, and Private Devotions, a bodily gesture of re-
 verence and Comeliness be admitted, approved, and practised
 why not rather at Publique Congregations? or why then should
 they be onely omitted, neglected, disallowed? unless that the
 vulgar conceit hath taken men, that either little or no reverence
 is good enough for the house of God, and that place of all others
 ought to be fleighted : neither will that Text *Iohn 4. 23.*
 make any thing against this Observation. God (true it is) will
 be worshipped in Spirit and Truth, that is, even to take the more
 restrained Interpretation, *he is a spiritual nature, and requires
 spiritual service ;* but who denyes this? but yet, even this inter-
 pretation, is to be understood fundamentally, not exclusively
 for the context will not endure any other sense, because God
 was a Spirit from all eternity, and ever since the Creation, receiv-
 ed Spirituall worship, even before that present houre spoken in
 verse 23. and as spirituall worship was not then exclusive
 of bodily worship, so neither are they incompatible, and incon-
 sistent, since that houre came ; or at this present houre now it is
 man ever yet presumed that bodily worship was a duty, unless
 offered with a true heart ; if it stood alone it was a meer mock-
 ery, a perfect piece of hypocrisie ; and therefore those words are
 not set in opposition to bodily worship, but (as to any obligingness
 is evident from the context) to the appropriating of it to some
 singular place, *Jerusalem, or that Mount Sion ;* now the time
 that every City is, a *Jerusalem* ; every Oratory, a *Temple* ; every
 separated Place, a *Mount Sion* ; and every Land, a *Jewry* : and
 therefore he will, as afterwards the Apostle, *1 Tim. 2. 8,*

we pray every where, lifting up pure hands: and this is a bodily exercise or posture (which the *Genevab* note thus glosseth) an testimonies of a pure heart and conscience: The naturall then, and single meaning of these words is this, *God is to be worshipped in spirit*, that is, *heartily and devoutly*, and it excludes hypocrisy and indifferency: in truth, that is, *clearly and solely*, not by lying vanities, phantastick representations, false guises, such as the sacrificing in mans blood, and offering festivall lusts and uncleannesses in the solemne offices of Religion: to the former, the extreme is to worship God carelessly, and negligently, and so not in spirit. To the second, it is to mix impieties in Gods worship, to worship him with a lye, and so not in truth; this no way proves that when we adore, that's bow, we worship not in spirit and truth; for even bodily worship is in this sense spiritual, if it arise from, accompany, and follow the devotion of the heart. this is to glorifie God both in bodies and spirits, for, they are Gods: And so let us Pray,

The third Part.

O Most holy Father, God of infinite mercies, of tender and never failing compassions, of great and unspeakable goodness: We beseech thee, magnifie, and glorifie thee; and blessed be God, even the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in high places in Christ; for that unvaluable blessing in giving thy well-beloved Sonne to take our nature upon him. &c. in and through him adopting us to be thy Sons, Heires of the blessing of an happy Eternity. O beseech us with thy saving graces, that we may by a regular, constant course of holy living attain to that most blessed end; and sanctifie all thy blessings unto us, that we be contented with thy allowances and blessings, that we never murmur at, or envie thy blessings upon others, but that with patience we expect our portion in Heaven: and so blessed Lord, fill our hearts with the sense of thy glory and perfections, and with fading nothingness and emptiness of thy creatures, that with pure and ardent affections of obedience and love, we may obey thee, serve and worship thee with reverence and godly fears. O let us in our addresses and approaches to thy glorious Majesty, serve

justly meditate on thy presence, glories, and sovereignty; on
 thy mercies and goodnesse, and not dare rudely and undecently, to
 enter into the presence of the Lord of the whole Earth. Thou art
 Lord both of our soules and bodies, to thee we offer both; our
 bodies expect a portion and share in the rewards and blessing
 Religion with our soules: O let them be yoked and joyued to
 thee in the exercises and offices of Religion; let us here live
 the unity of thy Catholique Church, in the communion of Sacraments
 worshipping thee in spirit and truth, with an holy service in the
 beauty of holinesse, glorifying thee both in our bodies and soules
 that when both shall be glorified with thee, we may to all Eternity
 unity with the Heavenly Quire of Angels and blessed Spirits, sing
 that Psalme of blessing, Glory, Prayer, Honour and Power,
 unto him that sitteth on the Throne, and to the Lambe,
 ever and ever, Amen.



JOSEPHS Memorandum's.

Heb. II. 22.

By Faith Joseph when he dyed, made mention of
 departing of the Children of Israel, and gave commandment
 concerning his bones.

Joseph closeth up the Catalogue of the Patriarkes, he is the
 last mentioned of them; and the History of him concludes
 the first and choicest Monument of Antiquity, the Book of
 Genesis, the prime and principall Record of antient Church
 story. This Joseph was famous and honourable for many excel-
 lent and eminent vertues, as we read at large in that Book
 the most principall are those foure summed up by Ambrose

Chap. 1. Of. chap. 17. *Humilis fuit usq; ad servitutem, voracundus usq; ad fignam, patient usq; ad carcerem, remissus injuriis usq; ad comminationem:* his Humility, Chastity, Patience, and Charity; so which we may adde, his singular Piety towards God: Fidelity to his Prince, though one that knew not God: his Clemency towards his Brethren: His Chastity was so rare, and is so famously known, that all that know that History must acknowledge, that never any escaped so great temptations, with so much Innocency: For his Piety, it was sufficiently proved in every circumstance of his life. he depending on God for all, receiving all from him, referring all unto him, and in all, magnifying and celebrating his name, as *Gen. 29. 9. Gen. 40. 8. 41. 16. and so 51. 42. 18. 45. 7.* And for his Clemency, pity, and goodnesse to his Brethren, no example can match him; and which was the crowne and complement of all. he was faithfull to the end; as he begun, so he continued, so he ended: *Qualis vita,* as he lived, so he dyed, living he exercised his Faith in the works of Natural and Morall Religion: and at his dying, he manifested it by his fore-knowledge of the Israelites departure out of Egypt, and his Precept to bury his bones in Canaan. For, *By Faith Joseph, &c.*

The first Part.

1. How was this memoriall an act of Faith? Did not Joseph take it upon trust, from his Fathers relation? or was his Faith in this instance any better then an implicite Faith, or founded on a humane testimony? for that Jacob fore-told his Children, what Joseph here mentions, and brings to their remembrance, is plain from express: Scripture. *Gen. 48. 21.* But to this the answer is obvious: that though Jacob did deliver this prediction before Joseph and his Brethren; yet the same Spirit which dictated that revelation to Jacob might still reside with Joseph, and perhaps did discover more to him then to his Father: for in this particular, Josephs Prophecie seems more cleare and full; inasmuch as Jacob *Gen. 48. 21.* foretells not the hardships and servitudes they were to endure in Egypt, and that after they should most mercifully and miraculously be delivered thence, as Joseph doth presage, *Gen. 50. 24.* but onely tells them, that now they were in Egypt; and foretells them, they should be

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be brought againe into the Land of their Fathers ; No mention
of a *visitando Deus vos visitabit* ; God will visit you, in the fore-
mentioned place : Besides, *Ioseph* could not know that this
Prophecie of his Fathers would be true, and so nor re-assumes
for a positive Doctrinall Truth, but by Faith ; his Faith told him
that his Father *Jacob* had this revealed to him by the Spirit
of God, and therefore he ought to beleieve as firmly, as if the Spi-
rit had immediately declared it to himselfe, (for its no matter
whether the Proposition be mediately or immediately revealed
it is all one to the Beleever) and because he beleieved, he
might speake, because his Brethren perhaps through forgetfulnesse
or inadvertency minded it not. And it was further act of Faith,
That he endeavoured to promote and exercise their Faith, by
patience and toleration in their afflicted condition ; and hope
and expectancy of future deliverance for this is the meaning
of those words, *Visitando visitabis* ; God will surely and
sharply visit, suffer you to be sore oppressed and therefore
prepare, that ye may be able to stand in the end of the day :
and then, *Ascendere vos faciet*, he will promote and advance
you : and therefore assure your selves of a future prosperous
condition ; though this happened not till one hundred
fifty five years after.

2. Why did he command them to carry his bones thither ?
one place better then another ? or were his bones to be re-
served and worshipped by them ? The answer to the former In-
terrogation may be this, That *Ioseph* did not command his bones
to be removed to Canaan, as though there had been some in-
herent holinesse in that place, more then others ; but because
he would signifie thereby his desire to be an Heire of the pro-
mised, and of the Heavenly Country which it typified. To the
second, take this solution ; That *Ioseph* intended not his bones
should be reserved to be carried about a severall set times, ei-
ther for pompe, or ostentation, or veneration : but that his
bones might be honourably entered amongst his ancestors, to
demonstrate his hope and confidence in the blessings of the Co-
venant ; that he desired to be joynt sharer and copartner with
them in those happinesse ; and they were to be kept, that the
Egyptians remembering *Ioseph*, by this Monument left among
them

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them, should use his People and Kindred more respectfully and courteously, the time of their abode among them. In summing it was to declare, That he lived and died in the unity of that Church, in the Communion of those Saints, (this union of their bodies, being a symbole of that other union of their spirits, in one Lord, one Faith, one Covenant; for in Iesus Christ all Believers are one body, and Members of one another) and that by hope he waited for a glorious Resurrection. For if the Bones of *Ioseph* had been reserved for veneration, certainly in some place we should have found that the Israelites did exhibite this honour to them; but no mention of any such practise in those places where mention is made of the buriall of his Bones; not in *Exo.* 13. 19. where the departure of Israel out of Egypt is Registered; not in *Iosh.* 24. 32. where their Possession of Canaan is specified; and then, if ever, (for this was the most likely time of all other) they would have worshipped them. The Israelites did *only* what they were commanded, they carryed his Bones away with them, *Exod.* 13. 19. and afterwards buried them in *Sichem*, *Iosh.* 24. 32. indeed that place he nominated not, they should be buried in, but left that particular to their discretion, who were to bury them; though that place they chose, both because they had given him a grant of it, and also because it fell out to be the Inheritance of his Sonnes; and thus also they buried *Ioshua* in Mount *Ephraim*, *Iosh.* 24. 30.

The second Part.

1. *By Faith* Ioseph; and it was a most high and noble act of Faith in *Ioseph*, to overlooke all the seducements of Egypt, to slight all the temptations of *Pharaohs* Court, and fix his eyes and thoughts upon Canaan, and the future conditions of his Brethren, his Kinsmen according to the flesh, the Israelites; it seems much to surpass the Faith of *Jacob*, for he had no Possessions in Egypt; but *Ioseph* was, *Casars secundus*, next to *Pharaoh* in State, Power, and Dignity, and had acquired a great vast estate of Treasure and Honour; and therefore had not that temptation to looke for another Country for the establishment and promotion of his Children, as *Jacob* had; a corball minde could not fancy how he should think of the departure of his Posterity out of Egypt, but with regret and reluctance, with sorrow

and pensiveness of minde; inasmuch as there they were honourably and richly seated and settled; so that this preapprehension of their future departure, was both a notable effect of Faith, and pregnant proofe of the first description of Faith, (that is the subsistence, &c.) that he should neglect and disesteeme his present ample revenues and high preferments, for an estate in reversion, a share in Canaan so many yeares after: it was a good motive to perswade the rich men of the Hebrews, now in their persecuted condition, to undervalue and contemne their worldly Possession, and to intend and ayme at the acquisition of a future Inheritance in Heaven; and with *David, Psal. 17. 14. 15.* to overlook worldly prosperity; and behold the Face of God in Righteousnesse; and will also serve for a good admonition to all, who pretend to godlinesse and Religion. that they be not seduced with sinfull pleasures, or corrupted with worldly Profits or Preferments, to the dishonour and scandall of their Profession, the frustration of their hope, and destruction of themselves. What a miserable object it is, to see a good cause managed, and through this, baffled and barred by an evil man; the pretious holy Faith professed, by men of vile execrable lives; the truth prejudiced, by the wickednesse of its abettors; and Religion itselfe wronged, by the sensualities, fithinneses, idolatrous covetousnesse, and love of the world, which is dayly discovered in the greatest seeming sticklers for it. O let us never when we make for Canaan, look back to Egypt; let not the delicacies and enjoyments of *Pharaohs* Court, lay off our affections from the pursuite of the Promised Land, the Heavenly Jerusalem; *Non est consentaneum, qui mem non frangitur, cum frangi cupidi sit; nec qui invictum se à labore pressueret, vivci à voluptate,* said *Tullius de Off. lib. 1 pag. 31.* and it is be a shame for a magnanimous spirit to be addicted to immoderate Pleasure and Profit; certainly its a dishonour, and a misery too, for the pretenders to Faith, to be employed in designs and undertakings for the satisfaction of their irregular, extravagant, and disordered lusts and appetites.

2. His Faith appeared in this, That though the time of the accomplishment of the Promises was above a century; yet dying he looked upon it as hand, he would not have them to think of departing

departing Egypt, till that the time of restitution come; and so
 untill then, the order was, his Bones should stay in Egypt among
 them: Doubtlesse it was to admonish them againe, that they
 should not set their hearts on Egypt, but think on the Land of
 their Inheritance, and not to anticipate or dispute the time, but
 to waire patiently till God should be pleased to deliver them,
 and satisfie their hopes and desires: Faith is so zealous and cha-
 ritable, that where it resides, it maketh the subject to abound,
 not onely to have a Stake or treasure for himselfe, but to com-
 municate to others; it makes him industrious and sollicitous to
 promote Gods glory, and the edification of his Church; not onely
 for the terme of their life naturall, but even that also after
 death, these *Memorandums* or *Brivates*, may remaine among
 them, be helps and assistances to their Faith and Memories.
 This was Saint *Peter*s care and endeavour, as he reports of him-
 selfe, 2 *Peter* 1. 14 15. *I know my time, &c. I will endeavour*
therefore &c. and this was *Ioseph*s thought and labour by the re-
 servation of his Coffin, to reach his Posterity to slight the de-
 lights and advantages of *Pharaohs* Court, and to unite them-
 selves to the People of God. Thus we see *Ioseph* himselfe, not-
 withstanding the many provocations and engagements to Egypt,
 still by Faith keeps himselfe unfrosted of the world, he walkes
 not onely wisely, but also so piously in the midst of a crooked
 profane Generation; he retained the old principles and in-
 structions he had received in his Fathers house; and after the
 fruition of all the contentments Egypt could afford, yet to ac-
 knowledge them not the true desireables, but imaginary peri-
 shing vanities; and therefore perswades his Children never to
 think of them, but in their expectations and resolutions to quitte
 them, and to strive and purchase that Inheritance which they
 had in reversion, they should after so long time actually pos-
 sess, which no man could take from them. And O that we
 would, like *Ioseph*, emply our pretious time, and happy oppor-
 tunities for the honour and repnte of our Christian Profession,
 and for the advantages and benefit of all Christian People; that
 as *Ioseph* did, we may live well, and so dye well; live unto the
 Lord and dye in the Lord, and so rest from our labors. Now as
Ioseph had a word of Prophecie, so have we a sure word of Pro-
 phetic,

phesie: 1 Pet. 1. 19 even this, *That though now for a season (if not be) we are in heaviness through manifold temptations, &c.* temptation on the right hand, the promises, persuasions, flatteries and compliances of the world; on the left, frownes, persecutions, scornings, and tribulations; yet these are for the tryall of our Faith, *being much more precious, &c.* the spirit of Christ revealing before-hand the sufferings of Christ, and of these after afflictions of Christ which we are to suffer in our flesh, for the bodies sake the Church, Col. 1. 14. and the glory which should follow; therefore we should gird up the loynes of our minds to be sober, and hope to the end, (and he that hath this hope purifies himselfe) for the grace that is brought unto us at the revelation of Jesus Christ; therefore we should take heed, lest there be any of us an evill heart of unbelief, in departing from the living God, (and no more sad symptome of this, then that we are loth to depart out of Egypt, unwilling to forsake our beloved darling bosome sinnes, our pleasures and profits; we thinke not on the afflictions of Joseph, we desire no fellowship with Israel of God we travell not for our Celestiall Canaan) but as Joseph did to his Children, so we should exhort one another day by day whiles it is called to day, &c. and once more we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, Heb. 2. 1. 2. 3. and Heb. 3. 12. 13.

3. Joseph in the tendernes of his affection premonishes and remembreth the Israelites of their hard servitude, and their deliverance. Christ also in greatnes of his love to us, hath forewarned us what we shall expect from the world, and what we may receive from him, if we doe adhere to him, even unto the same purpose; *In the world we shall have tribulation, (but no godly man fancy the contrary) but he of good cheare, I have overcome the world,* John 16. 33. and he overcame it not for himselfe, but for us, that when all the world lyes in wickednesse, in him we might have peace. And we know what the Poet resolved, *Sperat adversis metuis secundis, alteram foris bene praparatum pectus*; if we doe not yeeld to, nor comply with any temptation, but resist and oppose it, no adversity shall take our hopes, no prosperity shall corrupt our feare, loyalty and obedience to our Sovereigne Lord and Maker; and still

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sends his Prophets unto us, admonishing and charging us in season and out of season, not to trust in uncertaint riches, not in more uncertaint pleasures and honours, but to trust in the living God, who giveth us all things richly to enjoy, and at whose right hand there is honour and pleasure for evermore, and in whose presence is the fulnesse of joy.

4. Joseph gave commandment concerning the buriall of his Bones; Buriall in a decent solmne manner, is an honour due to the bodies of our deceased Friends and Kinsfolks; and if occasion be) of any Christian neighbour. The Earth is a common field (wherein every man may chalenge his share and part when he falls) for the bodies of dead Persons to be sowed in, where also they are to rest in peace, without trouble or molestation, till they appear, and spring forth again at the generall Resurrection, 1 Cor. 15.

5. What Joseph commanded, they observed; The commands of Superiors are to be obeyed, not onely for feare, but for Conscience sake. If they constitute or decree an Act or Statute, for the regulation of disorders, or the advantages of humane society, or the Publique Interest, or wherein they doe not oppose or contradict Gods Laws, they are to be religiously kept and observed; much more should we obey the Commandments of the Supreme Law-giver in Heaven and Earth, our Lord and Creator; for to bring this home, reade and peruse the whole five and thirty Chapter of *Jeremy*. But these Children of Joseph did more then he commanded expressly; of their own heads they buried him in *Sichem*, where God leaves his orders in generall, but determines not the particulars or instances; in those things, the Fathers of the Church have liberty to determine, and their orders therein are to be observed; what is of Divine Institution in any Ordinance, is not alterable, is not capable of addition or diminution; but many circumstance for the decent and orderly performance of the Institution, are to be ordered by the guides and governors of the Church, according to the rules of Christian prudence, and the generall rules of the Word of God. In some cases therefore to demand a particular warrant from Heaven, is presumption and folly, so long as the general order will supply that supposed defect; & even

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as every Christian, some circumstantialls are left to his discretion and prudence; as in private Prayer, whether it be done sitting, standing &c. is matter of counsell; onely we are to observe the generall rule, to glorifie God in our bodies, as we are as spirits; and we use that posture which doth experimentally most elevate our affections, and heighten our spirits.

The third Part.

GIVE EARE. O thou Shepherd of Israel, thou that ledest Joseph like a sheep, shew thy brightness, thou that sittest between the Cherubims: Before all People stir up thy strength, and come to help us. Turne us O God againe, and cause thy face to shine, that we may be saved. We have wandered in deserts, fel wayes, and still follow our own inventions: We are lost sheep, gone astray, and wander so and fro as Sheep having no Shepherd, O thou the great Bishop and Shepherd of our soules, turne thee to us againe; returne us unto thee, and doe thou restore unto us our Shepherds and Pastors, that we may be gathered into one fold. Let not us want spirituall guides, which may make us rest in greene Pastures, and may leade us by the still waters, which may restore our soules, and leade us in the paths of righteousness; let thy Rod and thy Staffe comfort us. Be not angry O Lord above measure, neither remember iniquity for ever; see we beseech thee, behold we are all thy People, we are all thy People, and the Sheep of thy Pasture. Returne we beseech thee (O Lord) looke downe from Heaven, and behold and visit this Vine, and the Poneyard that thy right hand hath Planted; so we that are thy People, shall sing of thy prayes, and dec'are thy salvation from Generation to Generation. And forasmuch as thou hast given us a sure Word of Promise to guide our feet in the wayes of peace, let us take the more earnest heed that this Word slip not from us: Let us alwayes remember what thou hast ordered and commanded, and what thou hast promised, that us prosperity corrupt us, and make us forget our duty; no adversity tempt us, that we relinquish our hopes: And continue unto us like Houses of thy Prophets, and of thy Prophets Children. Send forth Labourers into thy Haruest, Mowmen of thy own making, and have their Mission from thee.

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and let not us despise the Word of Prophecie, lest we quench
the Spirit; and of thy goodnesse bring us out of this Egypt
first in our Affections, and then in our Persons, that we may
receiue our Inheritance in the Celestiall Canaan, with Abra-
ham, Isaac and Jacob in the Kingdome of Heaven. Grant
us this, and what else is necessary for the scattered Flocke, thy
Catholique Church, or for our selues, for the Merits and
Mediation of our Great High Priest, Jesus Christ the Righte-
ous; to whom with the Eternall Father and blessed Spirit, be
all Honour and Glory, now and over, Amen.

FINIS.

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